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OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

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PRICE IN U. S. 2c PER COPY

Volume XVI — HUNTINGTON, INDIANA, JULY 17, 1927 — Number 14

The Editor's Personal Visit With His Readers

SOME THINGS NOT CLEAR TO ALL.

My dear Readers:

FOLLOWING up some of the things mentioned in my last talk with you, I am prompted to say that few of our Catholics seem to have a proper grasp of the Catholic Church's attitude towards marriage, not to speak of the legislation of the Church governing impediments, both nullifying and prohibitive. Marriage, as has been told you frequently, is a contract of which God Himself is the Author, and, therefore, one with which neither civil nor ecclesiastical authority may tamper. Before the coming of Christ marriage between two heathens was as valid as Christian marriage today. This was also true of marriage between two Jews, who belonged to God's chosen race. After the Jewish religion was established by God, so-called mixed marriages were forbidden between an Israelite, a member of the true religion in the Old Law, and one who was not an Israelite.



Bishop J. F. Noll

While Christ was engaged in the work of founding His Church, and of providing her with the Sacraments, or those divine helps which establish, promote and restore the spiritual life, He quite naturally elevated marriage, the source of family life, to the rank of things sacred. This is the explanation of His appearance, at the very beginning of His public ministry, at the marriage of Cana. Had that not been His intention, it is not likely that we would have heard of him the first time, after nearly twenty years of seclusion, at a wedding. It was His wish to lay great emphasis on, and (because so much depends on it) to bless the marriage pledge and to assist the wedded couple with divine helps.

He elevated the natural contract to the dignity of a sacrament for those who are capable of receiving sacraments, namely, for the baptized. Therefore, when baptized people marry under the proper conditions, they receive a sacrament. St. Paul says of Christian matrimony "this is a great sacrament" (Eph. 5, 32). In this light marriages must be regarded by Catholics, because marriage for them is a sacrament in fact. No attitude of their own can change it. Even in the Old Law, we read in the book of Tobias (8, 5) "for we are the children of saints, and we must not be joined together like heathens that know not God."

Sometimes we are asked the question whether a divorced Protestant, whose wife is still living, may not marry a Catholic, provided he becomes a Catholic. No, the fact of his becoming a Catholic does not in itself give him the privilege of marrying again. All depends on the validity of the union with his first wife. The decision as to whether his first marriage was a valid one is rendered, not by the parish priest, but by the matrimonial court of the diocese, which passes judgment only after examining the evidence furnished. This evidence must be supported by affidavits the same as evidence presented in the civil court.

Another very false impression prevails, and it is that the Catholic Church does not recognize marriages between the unbaptized, therefore, that an un-

(Continued on Page Four)

FOR YOUR SCRAP BOOK

(TO CLIP AND SAVE)

Protestant Editor Calls Her THE CHURCH OF THE WHOLE WORLD

During the Late War the Editor of the Heraut (Herald), an Organ of the Reformed or Calvinistic Church of Holland, wrote:



"ALL spiritual bonds between the great Protestant churches have been cut asunder; the communion of saints and believers has vanished from among them. Christian love has given way before bitter racial hatred. Instead of the universal prayer of all Catholics everywhere for peace from German Protestant pulpits resounds the loud cry: 'Gott strafe England!' English Protestant preachers have cried out for the extermination of Germans like vermin. The outcome of it all is the manifest fact that Catholicity stands forth a World-Church, and Protestantism is characteristically a set of national churches. Christ established in opposition to the national Church of Israel, a Catholic, that is to say a universal Church, taking into unity the whole world. He sends His Apostles to preach His gospel to all nations and to enroll them all as His disciples; the Apostles therefore affirm emphatically and constantly that in Christ there is no longer Jew nor Greek, Scythian nor Barbarian; and as a matter of fact the Roman See exhibits that Church today above all national differences—not a grouping of racial churches, but one vast World-Church. Protestantism at its very beginning made the awful blunder of reducing the one World-Church into many national churches, standing apart from one another and with no bond of union among them, each having its inalienable national character, each wedding itself indissolubly to a racial State.

"The Lutheran church became German, bone and marrow, or Scandinavian to the core. The Anglican church went so far as to accept the English king as its supreme head in all things, whether temporal or spiritual, and has ever been ruled by act of Parliament.

"The only Protestant leader who saw the peril of all this was John Calvin, who advocated Protestant unity by means of a general synod of all Protestant churches. But his voice in this matter was that of one preaching to the sands of the desert. His book on the Harmony of Profession was futile. In our own Netherlands, the Synod of Dordrecht, made another appeal for such unification—equally vain. All the Reformed churches in every country in the world are separatist to the bone."

Chas. O'Conor, First Catholic Nominated for President



THE distinction of being the first Catholic to formally go before the electors as a candidate for the high office of President of the United States belongs to Charles O'Conor, the leader of the New York Bar in the closing half of the last century. He was the candidate of the "Bourbon" Democrats in the national election of 1872. Like Governor Smith he was a native son of old Catholic down-town New York where he was born, in 1804, in St. Peter's parish.

In the spring of 1872 there was widespread condemnation of the record made by the administration of President Grant. An insurgent outbreak against his renomination for the presidency led to the organization of a reform movement to depose him. Its leaders called themselves "Liberal Republicans" and they met in a national convention at Cincinnati, in May of that year, to formulate a program for action. This convention, after considerable discussion and wire-pulling, nominated Horace Greeley of New York for President and B. Gratz Brown of Missouri for Vice-President.

Following this, the national convention of the Democratic party met at Baltimore in July, at which a coalition with these Liberal Republican reformers was put through and the ticket of Greely and Brown, nominated at Cincinnati, was ratified and these nominees accepted as the presidential candidates of the Democratic party at the ensuing election.

"Bourbons" Nominate O'Conor.

There were, however, a number of old-line, or "Bourbon" Democrats, as they were styled, who refused to be bound by the results of this bargaining of the party machine leaders. They called another convention which met later in the month at Louisville, Ky. In spite of his protests this convention nominated Charles O'Conor for President and for Vice-President John Quincy Adams (grandson of the President of the same name). This ticket went to the voters on election day and, according to the official returns, was supported by 21,559 "Bourbon" Democrats, who also thus formally selected the first Catholic candidate for President of these United States.

Charles O'Conor was born in New York January 22, 1804. His father, Thomas O'Conor, a member of an old and distinguished Irish family, was driven from his native land by the political unrest following the United Irishmen rebellion of 1798 and landed in New York in 1801. He first joined the Kernan and other Irish families who purchased a tract of 40,000 acres in Steuben County and were trying to colonize that section. This he soon found unsatisfactory and he returned to New York City to begin a long and useful career of literary activity that closed in 1855. **He was in fact the first Catholic editor in the United States and from 1810 to 1817 directed the pioneer Catholic weekly, The Shamrock, which, while** not expressedly a religious journal, was ever a staunch exponent and defender of the Faith.

He was a most active member of the old St. Peter's congregation, and the sparse records which unfortunately, are all that remain of those pioneer days are largely contained in the historical memoirs he prepared. His son Charles, in 1818, began in the old-fashioned way, as a law-office boy, a career at the New York Bar, which, at its ending, Chief Justice Ruger declared unrivalled in our an-

(Continued on Page Six)

The Grandeur of Catholic Faith is Beyond Description

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.



Rev. H. C. Hengell, Ph. D.

"This is the victory which overcometh the world: our faith" (I John V, 4). Frequent conversation with college and university men has lead me to the conclusion that most of them are very ignorant of the facts to be found inside the Catholic Church. Popular novels and essays recently published confirm the conclusion that the ignorance of educated men regarding Catholic doctrines and principles is simply appalling. Many university professors display crass ignorance when they speak or write about Catholic faith and morals. Some of them express both their small knowledge and their vast ignorance of Catholic doctrine in excellent English. Others thoughtlessly use hackneyed phrases which they have always heard used against Catholics.

In a recent popular novel which is very tiresome reading, the author refers to the Catholic Church as superior to the Protestant sects because it does not require a man to give up his sense of humor or his pleasant vices. "It merely requires him to give up reason." If the popular novelist had considered that statement he would not have written it.

What do men like that author mean when they say that the Catholic Church tolerates pleasant vices? Perhaps they only mean to say that the Catholic Church does not consider such "pleasant vices" as drunkenness and libertinism as being any more wicked than the unpleasant Puritan vices of avarice, cruelty, hypocrisy, and pride, vices so characteristic of certain reformers and social uplifters of today. That is quite true, but it is demonstrably false to say that the Church tolerates "pleasant vices" such as drunkenness and sex perversion.

Another phrase repeated thoughtlessly against Catholics is the saying that the Church requires Catholics to give up their reason. How utterly false! The Church requires us to use reason in all things. She insists upon logic and lucidity in place of thoughtless phrases and slogans leading to confusion of thought and speech.

How often you hear apparently intelligent persons say that no educated man nowadays believes in hell. That is an example of the modern habit of just talking without thinking. What do they mean by an educated man?

Surely there are fifty-seven varieties of education. If by an educated man they mean the man who has read a lot of pseudo-scientific nonsense or the man who lets his head swell with sophistry and pagan sociology, it is quite true that he believes nothing beyond this limited range of knowledge. But there are hundreds of educated men, Catholics and non-Catholics, who firmly believe that there is a hell for those who insist upon going there. Christ speaks of hell very emphatically. To save men from it, He suffered and died. A man's belief does not depend upon the number of his academic degrees, but upon his conception of the universe, upon his reading of the ultimate riddle of existence.

That man is stupid indeed who does not know that among the hundreds of

(Continued on Page Six)

THE MEXICAN CRISIS

Its Causes and Consequences

By the Rev. Michael Kenny, S. J.

WHEN Plutarco Elias Calles, styled Constitutional President of Mexico, proclaimed July 2, 1926, that the "laws" he had recently decreed, confiscating to the state all church and religious schools and institutions and all properties thereof and stripping all ministers of religion of every vestige of personal rights, would, on and after August 1, be rigidly enforced, the Bishops of Mexico replied by ordering the suspension from that date of all church services and public sacerdotal functions. In the light of the immediate consequences of these acts the true inwardness of the whole Mexican situation is disclosed.

Thousands of petitions against these laws, with millions of signatures, began to roll in; but the petitions to the Lord of Law were more visibly impressive. The churches in town and country were crowded during the two weeks preceding the fateful day, and thousands were seen kneeling in the streets and spaces around the churches, while the priests and Bishops were engaged administering the Sacraments from dawn till dawn. This manifestation of Catholic Faith and loyalty was so vehemently sincere and universal among every class and calling, despite the risk of life and civil persecution, that the American pressmen who reported it to their not too sympathetic journals caught for the while the contagion of its enthusiasm.

Calles and his clique, the autocrats of this strange Republic, staged a counter demonstration. They control and are partly controlled by the organization primarily titled Casa Del Obrero Mundial, known in America as the International Workers of the World or I. W. W.; but because this communistic society is in bad odor with the American public, who nickname it "I Won't Work", its Mexican counterpart now styles itself the Regional Confederation of Mexican Workers, initialed C. R. O. M., and commonly called the Crom. There are some 600,000 enrolled, and though most of them are ignorant of the Crom's anti-Christian tenets, its state-backed tyranny over their jobs makes their subjection ordinarily absolute. President Calles ordered a monster Labor Parade in Mexico City on August 1, and announced that 200,000 marching workers would give the lie to the Catholic claims, and broadcast to the world that his decrees were the mind of Mexico. With the ne'er-do-wells and place-hunting riff-raff crowding into Mexico City under his friendly patronage, and his railroads free to the workers, and these under warning that absence would forfeit them their jobs, his estimate seemed no idle boast.

Reliable witnesses reckoned the straggling paraders at less than 10,000, including some 3,000 soldiers utilized to swell their ranks; and they marched through empty and silent streets. The 640,000 population of Mexico City was largely augmented by the crowds who gathered from the country for the last day of worship at the national shrine of Guadalupe; but there was none to greet the Crom parade. Sidewalks were deserted, windows were shuttered, and even the paraders' demeanor looked sullen or listless to the reporters. It seemed rather a funeral march.

Both demonstrations brought into striking relief the total estrangement of the people of Mexico in sympathy and principle from the powers that ruled them with a rod of iron in the name of a republic. There is other and ampler demonstration of their bitter hostility to this clique and their loathing of its laws. Why, then, citizens of a democracy will ask, do they put it or keep it in power? The answer is, they do not. Why they do not is a long and complex story, but its salient outlines can be simplified.

Contrasts in Culture and Outlook.

In the first place Mexico is fundamentally an Indian nation. Of its population, which rose from 12,491,670 in 1895 to 15,112,608 in 1910, declined to 14,234,779 in 1920 and is estimated to have fallen over half a million since, only about two and a half millions or 18 per cent are rated white; and not necessarily pure white, for unlike in the United States where the slightest tinge of negro blood classes the tinged as negro, a strain of Indian blood in Mexicans of mainly foreign extraction is no bar to white classification. The remaining eighty-two per cent, exclusive of some 80,000 negroes, is made up of about 35 per cent Indian and 47 per cent mixed. These Mestizos, of half

(Continued on Page Six)

Expansion of Christianity Against Tremendous Odds

BY THE REV. JOHN M. RYAN, C. S. C., Ph. D., NOTRE DAME, IND.



Rev. John M. Ryan C. S. C., Ph. D.

(Continued)

It is not possible to determine definitely the numerical growth of the Christian population throughout the Empire during the first three centuries. Estimates have been attempted but they do not agree. Some have said that the Christians made up one-twelfth of the entire population in the year 300; others have said one-fifth; and still others have set the proportion as high as one-half. Harnack, whose conclusions in this regard agree on the whole with those of Allard, finds the proportion varying in the different provinces of the Empire. Accordingly he arranges the provinces in four groups as follows. In the border provinces to the north of the Empire Christianity was hardly to be found at all or at least existed very sparsely. This includes upper Gaul and Belgica, the region along and beyond the Rhine and along the north of the Danube, the north and northwest coast of the Black Sea. A second group of provinces includes those in which Christianity was established but in a thinly scattered way. This group includes Palestine, Phoenicia, Arabia, parts of Mesopotamia, and the interior of the Greek peninsula with the provinces extending up to the Danube. To this group belongs the interior of middle Italy and the eastern part of upper Italy, and Maurentania and Tripolitania in the Northwest of the African continent. A third group embraces those provinces where Christianity formed a very important section of the population, influencing the leading classes and the general civilization of the people. Here there was a well developed church organization capable of holding its own with other religions. This group includes Coele-Syria with the great city of Antioch, Egypt with the city of Alexandria, and Rome and lower Italy. To it also belongs the outer regions of middle Italy, proconsular Africa and Numidia in the north center of the African continent, Spain, the southern part of Gaul, and all the outer region of the Greek peninsula. Finally, a fourth group of provinces might be called Christian lands by the year 300. Harnack holds that in these parts Christianity numbered nearly half the population; but even if this figure is excessive, Christianity was dominant, representing the most widely spread or even the standard religion, established among high and low and in some cases claiming whole cities as Christian. This group includes nearly all of Asia Minor, the adjoining Thrace, Armenia, the Island of Cyprus, and the district about Edessa which city seems to have been entirely Christian.

If the spread of the Faith had made less progress up to this time in the direction of the northern limits of the Roman Empire, to the east and south east it had crossed the frontiers. From Egypt it passed southwards beyond the bounds of the Empire; and especially it went eastward into lands whither, as tradition says, some of the Apostolic band had gone.

(Continued on Page Six)

The Mass is the Most Sublime Ceremony in the World



Rev Albert Muntsch, S. J.

Unusual privileges and blessings that have been enjoyed for a long time easily lose their value to those sharing them. They are gradually accepted as a matter of course. Is there not danger that this may be the case also in the spiritual life and as regards the fine gifts of God? We have so many advantages and blessings in the spiritual order and they come to us so readily that we may be tempted to disregard their value and wonderful significance. Every day, throughout Christendom, the holy sacrifice of the Mass is offered on countless altars. It is celebrated in the magnificent cathedral and in the little country church; in the populous city and in the lonely hamlet. We dare say that often, very often indeed, the dwellers near by pay little heed to the holy mysteries celebrated on these altars. Many Catholics, strange to say, find no time, no disposition, no motive urging them on to enter the church or chapel on week-days and assist at the solemnity. Why is this? One reason may have already been given. The Mass, if the expression may be pardoned, has become something commonplace. It is of every-day occurrence. And so it is nothing unusual and nothing remarkable to many of the faithful.

But let us reason for a moment. Can things of eternal significance ever lose their value? Does the gift of God become less useful and less precious because it is so freely offered to us? The Mass is the renewal of the adorable sacrifice of Christ, the Son of God, on Golgotha. His blessed death on the Rood brought in a new era for the children of men, the era of love, when we may all say: "Abba, Father." For by the Cross on Calvary sin was taken away, our bonds were broken, and man once more became a child of God. Then God became indeed our Father to Whom we may now have access on account of the death and redeeming work of His well-beloved Son. These gracious memories are renewed at every Holy Mass. Christ, our Savior, offers Himself anew for the sins of men in the oblation of the altar.

How, then, can the Holy Mass be shorn of its tremendous power and consequences because it is offered up daily "from the rising to the setting of the sun?" Let us meditate at times on these sublime truths. Time was, in the days gone by, when you went to Mass every day. It was when the heart was young, when you attended the Catholic school. Presence at Mass then, assuredly, did not seem a burden to you. You were told of its meaning for the Christian wayfarer through life. The Mass, you were taught, brought you many blessings.

(Continued on Page Six)

LITTLE GLEANINGS FROM HERE AND THERE

THE USUAL TACTICS.

Religion has played a part in many Presidential campaigns, but it is only fair to say that no first-class statesman of either of the major parties has ever raised the religious issue. Indeed, they avoid it as they would a can of dynamite because it is quite as likely to destroy the one that creates it as the opponent against whom it may be aimed.

It is not generally remembered but it is a fact that the A. P. A. made a determined effort to inject itself in the 1896 campaign. The leaders of the obnoxious organization claimed to hold the balance of power between the rival candidates for the Republican nomination. Major McKinley, the leading candidate, issued a statement May 15, 1896, repudiating an earlier statement of the leaders of the order that he had given his hearty approval to the principles of the A. P. A. This repudiation caused the leaders of the bigoted organization to turn against him and endeavor to prevent his nomination. They asserted that he had catered to the Catholic vote in Ohio, said that he had given more appointments to Catholics than any previous Governor, that he had discriminated against the A. P. A. and that in general he had a "pro-Papal record."

After that the A. P. A. attempted to get some of their peculiar views into the Republican platform and failed dismally. Major McKinley was elected President by an enormous majority and "the appointment of Judge McKenna, of California, a Catholic, as Attorney-General in his Cabinet, illustrates the estimate Republican leaders had of the political power of the A. P. A. after the 1896 election." Later, as we know, Mr. McKenna was appointed a member of the Supreme Court of the United States. Senator Mark Hanna, who was a power behind the throne in that administration, was a Protestant, but he never disguised the high regard he had for the Catholic Church. He said, on more than one occasion, that it was the hope of this country because it was the one great organization that stood like a bulwark against the inroads of anarchism and radicalism in the United States.—**Catholic Standard and Times, June 11, 1927.**

PRESERVE THIS AND THEN YOU WILL KNOW.

President and Congress.

President, Calvin Coolidge, Mass., salary $75,000, with allowance for traveling expenses up to $25,000 extra and $117,000 more for clerk hire and White House expenses—$217,000 in all (subject to change). Secretary to president, Everett Sanders of Ind., salary $10,000.

Vice-President, Charles G. Dawes, Ill.; salary $15,000. President pro tem of Senate, George H. Moses.

Speaker of the House, Nicholas Longworth, Ohio; salary $15,000. The 96 senators and 435 representatives of 70th congress receive $10,000 salary each, with mileage extra at 20 cents a mile each way, each session, figured on distance between their homes and Washington; also $125 extra for stationery, newspapers, etc. Each senator is allowed $6800 a year for clerk hire; each representative, $3,200. Ratio of representation, one member to each 211,877 population based on 1910 census.

Party Division in 70th Congress: House 238 Rep., 194 Dem., 2 Farm. Lab., 1 Soc. There are four women in the house—3 Rep. and 1 Dem. Senate has 48 Rep., 47 Dem., 1 Farm-Lab.

The Cabinet.

Arranged in order of presidential succession: Secy, State, Frank B. Kellogg, Minn.; Treasury, Andrew W. Mellon, Pa.; War, Dwight F. Davis, Mo.; Atty-Gen., John G. Sargent, Vt.; Postmaster-Gen., Harry S. New, Ind.; Secy. Navy, Curtis D. Wilbur, Calif.; Interior, Dr. Hubert Work, Colo.; Agriculture, Wm. M. Jardine, Kans.; Commerce, Herbert C. Hoover, Calif.; Labor, James J. Davis, Pa. Salary of each, $15,000.

The Supreme Court.

Chief Justice William H. Taft, Conn., (Rep.), salary $15,000. Associate Justices, salary $14,500 each; Harlan F. Stone, N. Y., (Rep.); Oliver W. Holmes, Mass., (Rep.); Pierce Butler, Minn., (Dem.); Willis Van-Deventer, Wyo., (Rep.); James McReynolds, Tenn., (Dem.); Louis D. Brandeis, Mass., (Dem.); George Sutherland, Utah, (Rep.); Edward T. Sanford, Tenn., (Rep.).

—**The Pathfinder, June 4, 1927.**

The wife of the Mexican dictator died in Los Angeles recently. Senora Calles was a Catholic, but she did not receive the last rites of the Church before her death. She had asked that a priest be called to her bedside, but when one arrived at the house, he was denied admittance by a relative of Senora Calles on the plea that she was too weak to see anyone. We wonder whether her journey to Los Angeles was not undertaken just in order that she might have the consolation of religion before death. In Mexico that would have been impossible, on account of the tyranny of the government. But the hatred of her husband for religion followed her even to the United States and she was denied a priest in her last moments, through an irreligious son-in-law. She suffered much on account of the sins of her husband. Let us hope that her good will supplied for her own.—**True Voice, June 10, 1927.**

Catholic Makers of America

By SCANNELL O'NEILL

Author of "Converts to Rome in America" etc. Co-Editor of "Some Roads to Rome in America".

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ARMY AND NATIONAL GUARD OFFICERS

(Continued)

Thomas F. Dwyer (b. in Ire. 1874-). U. S. M. A. 1895.

Charles Grattan Dwyer (1862-). U. S. V., 1899; ret. as Major U. S. M. A., 1886.

Edmund L. Daley, D. S. M. (1883-). C. E., N. A. 1918-20. U. S. M. A., 1906. Prof. of Prac. Mil. Eng. at U. S. M. A., 1920——.

Viscount Louis de Fleury (b. in France, 1740; executed in Paris, 1794). For his gallantry at Brandywine, Congress presented him with a horse; he commanded a battalion of light infantry under Washington. At the storming of Stony Point, 1779, he commanded the van of the right column, and was first to enter British works where he struck down their colors. Congressional vote of thanks on his return to France.

John Fitzgerald (b. in Ire.; d. 1800). Aide and secretary to General Washington; "the finest horseman in the Revolutionary army", according to Lossing. Mayor of Alexandria, Va. Fitzgerald, Ga., named in his honor. Father-in-law of Francis Lightfoot Lee, son of Richard Henry Lee, Signer of the Declaration of Independence.

Henry Goodfellow (1833-1885). Bvt. U. S. V. Accompanied Elisha Kent Kane on the Arctic expedition, 1853-55. Father of Col. John Carroll Goodfellow. Received medals from British Government.

John Carroll Goodfellow (1874-). U. S. A. Ret. 1922. Collateral descendant of Archbishop John Carroll.

Hugh John Gallagher (1861-). U. S. M. A. 1884. Order of the Rising Sun (Japan); ret. 1925.

James Gleason (b. in Ireland ; d. 1870). Bvt. U. S. V.

Patrick W. Guiney (1877-). Q. M. C. U. S. M. A., 1899.

John Francis Guilfoyle (d. 1921). Cav. U. S. M. A. 1877.

Valery Havard (b. France, 1846-). M. C. U. S. A.

Henry Aloysius Hanigan (1871-). U. S. A.

George Kent Hooper (1871-).

Peter John Hennessy (1878-). 1918-20. Lt. Col. U. S. A., 1921.

Paul S. Halloran (1874-). U. S. A. D. S. M.

John Francis Hamtramck (1757-1803). Served in Revolution.

John Francis Hamtramck, Jr. (1798-1858). U. S. M. A. 1815. Govern. of Saltillo, Mexico 1848.

(Continued on Page Six)

FORT WAYNE DISTRICT

Annual Picnic at St. Vincent's, Auburn Road.

Under the direction of the Pastor, the Rev. J. E. Dillon, the congregation of St. Vincent de Paul's church, Auburn Road, Academe, is preparing for the annual picnic and chicken dinner. The event will take place on August seventh when a chicken dinner will be prepared at noon and continue until all patrons are served. During the day, booths, games and various other amusements will be the attractions. The proceeds are for the benefit of the church.

PHYSICAL DEPARTMENT REPORT IS ANNOUNCED

Catholic Community Center Privileges Enjoyed by Nearly Six Thousand in June.

George Morris, athletic director of the Catholic Community Center, Fort Wayne, in a report covering the first month of operation for the physical advantages, announces that nearly 6,000 availed themselves of the physical privileges at the center during June. The report shows that 5,686 was the aggregate attendance for the past month, this number including 910 men, 1,885 boys and 2,981 women. This total includes 1,089 individual persons, of which 189 were men, 440 boys and 470 women.

Due to the convenience of the pool and the state of the weather, the swimming classes were very popular. The report shows that 5,282 availed themselves of pool privileges, this number including 869 men, 1,763 boys and 2,850 women. The number of women taking advantage of the physical privileges was greater than that of the boys and men in each instance, but in using the natatorium, the preponderance of women was unusual.

According to the director's report 284 persons were taught to swim. Of this number 120 were taught to swim in the regular classes, including 83 women and 164 were taught in the special program of classes for Fort Wayne schools, begun just before school was dismissed this year. Thirty-eight girls of St. Catherine's Academy took three lessons in swimming at the Community, each girl learning how to swim. Forty-one boys of the Central Catholic high school took three lessons, each learning how to swim. Thirty-two girls from St. Augustine's Academy enrolled for the swimming course, 23 learning to swim. The difference in the figures for St. Augustine's was explained by the fact that the school was dismissed before the third lesson was given and that a number of the girls attended only two classes.

Fourteen leaders of Fort Wayne Boy Scouts of America have been taking the regular course in life saving at the Community center, the items also recording a swimming carnival of 18 events attended by more than 600 persons and a water polo carnival attended by 350 persons. The aggregate gymnasium attendance was 2,234.

K. C. OFFICIAL GUEST OF FORT WAYNE COUNCIL

Luke E. Hart, St. Louis, Mo., Supreme Advocate of the Knights of Columbus, was an honored guest in Fort Wayne on Wednesday. He was met upon his arrival in the city by a committee of officers from Fort Wayne Council, No. 451, K. of C., and escorted to the Catholic Community Center, where a luncheon was served at the noon hour.

Maurice C. Niezer was chairman of the committee formed by District Deputy C. Byron Hayes, Grand Knight Alex A. Kartholl, Deputy Grand Knight Bert Fagan, Frank Gilmartin and John J. Disser.

Others at the luncheon included Chancellor Thomas A. Hayes, Financial-Secretary George Alter, Recording-Secretary Florian Ryder, Treasurer Mart Giere, Guards Joseph Friend and David Cardinali, Trustees Joseph Schwartz and Frank C. Graffe.

At 3:00 p. m. Mr. Hart addressed the Daughters of Isabella at their national convention. "Organization" was his topic. The distinguished guest recently attended the K. C. fourth degree exemplification in Fort Wayne.

PRECIOUS BLOOD CLUB GIVES PICNIC JULY 24

Sponsored by the Precious Blood Social and Dramatic club, a picnic and social for the benefit of the new school building fund will be given in the parish grove, Sunday afternoon and evening, July 24. Refreshments will be obtainable at the stands, ice cream and cake will be served and attendance prizes awarded. An attractive musical program and other features of entertainment are being arranged. Tickets are now on sale and may be obtained from club members.

MONROEVILLE PARISH GIVES PICNIC JULY 24

Arrangements are being perfected by Rev. Charles Marr and the congregation of St. Rose church, Monroeville for the fifth annual picnic of the parish to be held in Giant's Woods, Stop 59, Sunday July 24. The ladies will serve an inviting dinner, besides which refreshments are also procurable at stands on the grounds. Proceeds are for the benefit of the church. Father Marr is a former assistant at the Cathedral and many from Fort Wayne will attend the picnic.

WEDDING ANNIVERSARY HAPPILY OBSERVED

Mr. and Mrs. Clem App, prominently active members of the Cathedral of the Immaculate Conception, Fort Wayne, happily celebrated their silver wedding anniversary on Sunday, at their home, 1516 West Drive. At a family dinner in the evening covers were laid for 16 at two tables arranged in the dining and living rooms. They were decorated with flowers and white tapers in crystal holders. Richard App, son of the jubilarians, came home from Cincinnati for the celebration.

JAEGER-WEBER WEDDING AT CATHEDRAL AUGUST 10

Mr. and Mrs. Carl J. Weber, 1801 Kensington Blvd., Fort Wayne, announce the engagement and approaching marriage of their youngest daughter, Miss Alexa Genevieve, to George G. Jaeger, son of Mr. and Mrs. George Jaeger, 729 Woodview Blvd., which will take place at the Cathedral of the Immaculate Conception, Fort Wayne, August 10th. The announcement, which is of interest to their many friends, was made at a bridge party which the bride-elect gave at her home for a group of her girl friends. The Weber family is one of the most prominent in the Cathedral. Mr. Weber is a member of the choir with which he has been identified since a choir boy fifty years ago. He recently celebrated the golden jubilee of his choir membership.

STORCH-GILMARTIN WEDDING IN FALL

Announcement is made by Mr. and Mrs. Edward T. Gilmartin, 1203 West Wayne street, Fort Wayne, of the engagement of their daughter, Kathryn, to Edward Storch, son of Mr. and Mrs. F. J. Storch, 713 Edgewater avenue, Fort Wayne. Both families are well known members of the Cathedral where the wedding will take place in the fall. At a party given by the bride-elect and her sister, Miss Angela Gilmartin, the approaching marriage was announced. The bride and groom-elect have a host of friends who are interested in their marriage.

LOGANSPORT DISTRICT

DESANTES—ANTONELLI

The marriage of Miss Georgina Desantes, daughter of Mr. and Mrs. Thos. Desantes, to Mr. Armando Antonelli, took place on Saturday, July 2nd, at St. Vincent's church, Rev. Jas. H. Durham officiating. The attendants included Henry and Mary Rufo, Edmund Ricci, Pauline Dentries, Gerard Dentries and Sylvia Desantes.

Rev. Carl J. Schnitz, recently ordained priest, has departed for South Bend, where he will be assistant pastor at St. Stephen's church. He will also take a course of higher studies at Notre Dame University.

DAUGHTERS OF ISABELLA PICNIC

The Daughters of Isabella held their annual picnic at Spencer park on July 10th. Mrs. J. Barnett, Theresa Kienly, Kathryn Conroy and Mrs. Harry Keller composed the committee to arrange for the affair.

SODALITY GIVES SOCIAL

The euchre and bridge social given recently by the members of the young ladies' sodality of St. Joseph's church, proved a very pleasing success. Mrs. Henry Bieker, Miss Anna Schnitz and Frank Bauer secured the honors at euchre, while R. B. Hawkins, Miss Florence Harlan and Mrs. Herman Bauer won the bridge favors.

ANNUAL PICNIC

The members of the St. Joseph's Hospital Sewing Circle held their annual picnic at Spencer Park Thursday, July 7th. Following the dinner a business session was held and the following officers were elected:

President, Mrs. Bowman; vice president, Mrs. Chas. Zaus; secretary, Mrs. Thos. Heslin; treasurer, Mrs. Johanah Barnett. The latter part of the afternoon was devoted to contests at which Mrs. Bryan Healy, Mrs. Addis Frushour and Mrs. Timmons secured the favors.

JOSEPH B. VURPILLAT, PRIEST'S FATHER, DIES

The funeral of Joseph B. Vurpillat, of Minamac, whose death occured Monday, July 4th, following a six weeks' illness, was held Thursday morning following, from St. Peter's church, Rev. Victor Meagher officiating. The deceased was 84 years of age. Six sons, one of whom is Rev. Edward Vurpillat of East Chicago, a daughter and one sister survive.

MUNCIE—

D. of I. Delegate.

Mrs. Edwin C. Greene, regent, was the delegate from St. Lawrence's Circle, Daughters of Isabella, to the national convention held at Fort Wayne. Other members attending from Muncie were: Mrs. Frank Boots, Mrs. William J. Molloy, Mrs. J. T. Walters, Mrs. William Reed, Mrs. Henry Goebel, Mrs. Lee Thaxon, Mrs. John Hickman, Miss Mary Hickman, Miss Nixeia Scranton, Miss Dora O'Meara, Miss Vina O'Meara, Miss Mary Casey, Miss Louise Bixler, Miss Nelle Shea and Mrs. J. C. Huber.

Teachers Devoting Vacation to Mission Work In Virginia

Richmond, Va.—Four young public school teachers from New York and Connecticut arrived here recently and went immediately into the more remote parts of the Diocese of Richmond to conduct Catholic vacation schools. They are Miss Helen M. Hecht, of Mamaronock, N. Y.; Miss Elizabeth Fortune and Miss Grace Costello of Larchmont, N. Y.; Miss Margaret Doyle of Torrington, Conn., and Miss Marcella Devlin of Harrison, N. Y.

Last year a similar group gave up a part of their holidays for the mission work in this diocese, and some of the teachers this year were members of this first group.

A report has come in on the opening of one of the schools, and it is believed to be typical. The first day 51 children were registered, and in less than a week the number had grown to 73. They range in age from 3 to 13, and they walk from a quarter of a mile to seven miles to attend the classes. One youngster starts his journey at 6:30 each morning. Results from last year are reported quite noticeable, in the increased eagerness for the instruction, the understanding of the parents and increased enrollment.

NOTICE TO OUR READERS

The following are the District Correspondents:

Ft. Wayne—Miss Helen May Irwin, Care of Journal Gazette, Fort Wayne, Ind.
South Bend—Miss Millie McLaughlin, 932 Monroe St., Elkhart, Ind.
Logansport—Miss Mary Hooley, 216½—4th St., Logansport, Ind.
Hammond—Miss Genevieve Meyer, 667 State Line St., Hammond, Ind.
Lafayette—Miss Marie McGrath, 1521 South St., Lafayette, Ind.
Muncie—Kathleen Meehan, 410 South Madison St., Muncie, Ind.

Beautiful Farewell Is Given Father Van Rie

North Judson, Ind.—Beautiful and touching were the splendid tributes paid to the Rev. August C. VanRie at a public farewell party given in the Catholic church hall recently in recognition of his long, faithful and untiring services to his congregation and the community at large. The beautiful affair was staged on the occasion of his transfer to our neighboring city of LaPorte, where he takes charge of St. Joseph's parish, one of the largest and most important parishes in this Diocese.

Father VanRie's labors in this community, including the North Judson and San Pierre parishes, have extended over the past 14 years and during all this time he has played an important part, not alone in the welfare and development of his church and congregation, but in all movements for the advancement and welfare of the public and the community at large. He has always pleaded for a better understanding and a closer spirit of peace, harmony and cooperation between all our people and his loyal and untiring endeavors have been crowned with a great measure of success. The transfer to the LaPorte charge is a distinct and deserved promotion to Father Van Rie and it came entirely unsolicited. It is with pronounced reluctance that Father Van Rie accepts the new honor, his personal wishes being to remain in our midst.

Father Mallay, of Knox, presided at the farewell party for Father VanRie on Tuesday night and introduced a number of speakers, all of whom paid eloquent tributes to the retiring pastor, five of them being prominent Protestant citizens, as follows: Mayor Thomas Atherton, who represented the civic interests of the city; Senator Chester A. McCormick, Secretary of the North Judson Chamber of Commerce, with which organization Father VanRie was actively identified; Otto V. Kriss, prominent lumber merchant; L. E. Bernethy, retired Pennsylvania railroad agent and Dr. Albert Fisher, who represented the business and social activities of the city. F. J. Vessely, member of the church board of trustees, ably expressed the sentiments of the congregation, and D. J. Moran represented the San Pierre parish. A fitting tribute was also paid the beloved pastor by Father Marr of Winamac, Ind.

Father VanRie responded in a most touching manner to the many beautiful tributes paid him, reviewing briefly his work here during the past 14 years, expressing his sincere regret at leaving his devoted congregations and thanking all those who so loyally assisted and cooperated with him in his work in North Judson and San Pierre. A splendid lunch was served by the Christian Mothers and Stejskal's orchestra furnished music through the evening. A choir rendered several appropriate selections and George Sindelar sang a beautiful and touching solo, "Farewell to Thee". Two little girls, Miss Margaret Lewandowski and Miss Agnes Jachim, dressed in white, carried a large bouquet of flowers and presented them to Father VanRie, attached to which was a nice leather purse (well filled) being a gift from the congregation and friends, who, while they profoundly regret to see him leave our midst, wish Fr. VanRie the fullest measure of success and health in his new field of labors.

The new pastor, the Rev. Chas. Scholl, of South Bend, arrived here Thursday and a reception was accorded him on Friday evening in the church hall. He has already made a most favorable impression on his congregation and the community at large.

Monument Planned For Holland Bishop, Confidant of King

Louvain.—The movement for the erection of a monument to the late Bishop of S. Hertogenbasch, Msgr. Zwysen, one of the great churchmen of the nineteenth century, is bringing out many interesting anecdotes about this venerable prelate. Here is one vouched for by an aged clergyman of the diocese:

When Bishop Zwysen was but an ordinary parish priest at Tilburg, where the Prince of Orange, who became King William II of Holland, resided, it happened that during one of the Lenten seasons, invitations were sent out for a ball in honor of His Royal Highness.

The moment the pastor heard of it he hastened to the Prince's palace, where he was always most welcome, and asked the Prince in quite a confidential tone: "What would Your Royal Highness do if one of your generals showed himself unconcerned about your commands?"

"Why, your Reverence, I would deprive him of his command at once."

"Well, now," continued the priest, "what a King is to his generals that a Bishop is to his priests; and it happens that the Bishop, or rather the Vicar Apostolic, has forbidden balls and other worldly entertainments to be attended by my parishioners during the Lenten time. It is my duty to see to the execution of this order."

"Your duty is plain, indeed," replied the Prince, "do it."

"Well, then," said Father Zwysen, "I'll have to preach against this ball that has been announced and I must warn Catholics not to have any part in it."

"Once more, Father, I tell you, do what your duty commands you to do," was the royal adviser's reply.

Father Zwysen did his duty. Numerous generals and high officials were present at the ball and so was the Crown Prince; but the Catholics of Tilburg were absent. Only one Catholic lady had had the sad courage to spurn her pastor's admonitions. After the ball, the Prince went up to her and said: "My Lady, you'll get the slide at Easter; for the pastor warned you not to appear at this ball." It was the last time that the lady assisted at a court ball during forbidden times.

The Prince of Orange had the greatest regard for Msgr. Zwysen, treated him as a most intimate friend, not only when still crown prince of the Netherlands, but also later when he had become king. King William II died suddenly in Tilburg, March 17, 1849. His friend, the pastor of the city, had no time to bid the King a last farewell. The Queen, Anna Paulowna, who was a Russian Archduchess by birth, took up her abode with her suite in Pastor Zwysen's residence during the first days of mourning, and one of the first acts of King William III was to make his father's clerical friend Commander of the Order of the "Nederlandsche Leeuw."

Propaganda Paints Calles as "Simple, Naif and Innocent"

Washington.—The "simple, naive qualities" of President Calles of Mexico, whose decrees in recent months have resulted in the slaughter, imprisonment and exile of hundreds of Mexicans, are recounted in the "news letter" on Mexico just issued here by Frederick J. Libby, executive secretary of the National Council for the Prevention of War.

It was this plan of Libby to issue such a "news letter" that recently led Dr. John A. Ryan, director of the N. C. W. C. Social Action department, to brand the action "disingenuous, unfair and un-American" and to resign from the Executive Board of Libby's Council.

Blandly ignoring the question of human liberties now at issue in Mexico, Libby's latest "news letter" is devoted to six "stories" all of which, either directly or indirectly, sing the praises of the Calles regime in Mexico. Besides the "human interest" touches on Calles himself, in which, despite his record of blood, he is made to appear a model of simple innocence, the letter heralds a summer institute at which Moses Saenz, Calles' Sub-Secretary of Education, will give three lectures and conduct a seminar; tells of the peaceful road-building activities of Calles' soldiers; discourses approvingly on Calles' "economies", and tells of an anti-narcotic campaign and an artistic renaissance now going on in Mexico.

Berlin Under New Regime Sees Great Catholic Events

Cologne. — Such processions as never would have been possible in the days of monarchy took place in Berlin on Corpus Christi. Twenty-six parishes had processions of the Blessed Sacrament through the principal streets of the parish and each had built four altars where Benediction of the Blessed Sacrament was given.

The Corpus Christi procession of St. Hedwig's, in Berlin, was a brilliant affair. Dr. Marx, the Chancellor; Dr. Kohler, Minister of Finances; Dr. Brauns, Minister of Labor; Herr Schaetzel, Minister of Posts; Dr. Schmidt, the Prussian Minister of Justice; and many deputies as well as Ambassador de Margerie of France assisted at the Mass and walked in the procession. Bishop Seitner sang the pontificial Mass, and the chancellor and the ministers had their places behind the canopy.

In Catholic districts there have always been processions on Corpus Christi day, although since the war it is an ordinary work-day. The Center Party has recently proposed in the Reichstag, a new regulation of the number of holidays, and Corpus Christi will probably be acknowledged a festival day. Good Friday will also be a holiday for Catholics and Protestants alike.

BLUNDERS

Teacher: "What was the first political party in the U. S.?"

Jimmy: "The Boston Tea Party."—*The Catholic Outlook, Duluth, Minn.*

STATE LEGISLATURES

Washington, D. C.—That recent efforts of various law-making bodies of the country to make the United States a safer place to live in is something more than a gesture, is evidenced by the fact that thus far this year no less than nineteen State Legislatures have passed measures designed to check crime. Thirteen other States adopted measures, such as those altering the penal codes to make former misdemeanors felonies, which were considered general anti-crime legislation, but not specific checks on crime.

The measures adopted in the nineteen States generally tended toward an increase of sentence, with a tightening of the legal net about the habitual criminal, the gangster, gunman and hold-up man. A significant feature of the anti-crime legislation was the tendency to follow New York's pattern in curbing activities of habitual criminals and the operations of bands of organized criminals. A number of States enacted laws comparable to the Empire State's Baumes Act, a piece of anti-crime legislation passed in 1926.

The measures enacted in the thirteen States range from Montana's banning of the chewing of mescal nuts by Mexican laborers, to Oregon's new measure making it unlawful to skin dead stock. The last measure is a check on cattle rustling. Oregon was also one of the nineteen States adopting legislation to check crime.

Drastic Anti-Crime Acts.

The most drastic action towards curbing crime was taken in New York, California, South Dakota, North Dakota and Iowa. New York's Legislature passed seventeen of forty-one anti-crime bills submitted by the Baumes Crime Commission. Those failing of passage were considered the most important by State Senator Caleb Baumes, chairman of the Commission.

Iowa's Legislature passed a score of bills designed to make more thorny the path trodden by the feet of criminals. Most of the measures vest greater authority in peace officers and increase the functioning capacity of prosecutors.

An habitual criminal law, patterned after New York's Baumes Act, was the outstanding anti-crime measure in South Dakota. The measure deviates from its pattern, however, in that it makes discretionary instead of mandatory the imposition of life sentence on fourth offenders. A bill permitting the prosecution to comment on a defendant's failure to testify also was passed.

North Dakota added nine bills to the anti-crime legislation of the year. Three of these are considered of prime importance. They are the habitual criminal act, comparable to the Baumes act, the uniform motor vehicle theft act, and the law eliminating the affidavit of prejudice in criminal cases.

Minnesota passed legislation establishing a state bureau of criminal identification and record, adopted a modified Baumes act, and raised to five years the penalty for use of firearms in commission of felony.

California's Code Tightened.

The California Legislature, having completely revised the penal code, adopted measures for speedier trials, always considered a crime deterrent. Laws were passed abolishing the raising of the plea of insanity during trial, making it more hazardous to use firearms in the commission of crimes and adopting an habitual criminal act, with life sentence for fourth offenders. Third offenders are to get twelve years without parole. Insanity must be a part of the initial plea, else separate trial will be made of this issue, subsequent to trial for defense.

Nebraska adopted a law much like the New York Baumes law. New Jersey provided for life sentence for fourth offenders. Indiana's General Assembly passed bills providing for establishment of a bureau of criminal identification, codification of its penal code and measures expected to expedite trials. Wyoming's legislators passed two bills to check the still prevalent cattle thief, and New Mexico's lawmakers adopted measures to speed up trials and raising the penalty for embezzlement.

Kansas, going most States one better, will now impose life-sentence on third offenders. A second sentence for felony will be twice the length of the first, the Sunflower State legislators decided. Embezzlements by bank officers will bring them fifty instead of a fifteen-year sentence under one new law. In Texas the embezzlement sentence was reduced from a minimum of five years to two years because of a general belief that the failure to obtain convictions was due to a "too harsh" sentence such conviction entailed.

BURSES COMPLETED OR BEGUN

Great interest has been manifested in the Bishop's recent appeal for the formation of Burses to assist worthy boys who wish to study for the priesthood. The Burses will be numbered serially and will be entered in the Chancery record in the name of the parish or individual donating them.

Burses number 1, 2, 3, 4, 5, have been engaged by an individual and will be completed in five years.

Burses number 6, 7, 8, 9, 10, have been engaged by an institution of this diocese.

Burses 11 and 12 have been engaged by St. Paul's parish, Marion.

Burse number 13 has already been completed by the Rt. Rev. John H. Oechtering, V. G.

Burse number 14 has been engaged by St. Patrick's parish, Fort Wayne.

Burse number 15 has been engaged by the Cathedral of the Immaculate Conception, Fort Wayne.

Burse number 16 has been engaged by St. Patrick's parish, Kokomo.

Burses number 17, 18, 19, 20, 21, 22 and 23, will function as completed Burses after the death of that number of annuitants.

Burses number 24, 25, 26 and 27, have been taken by a member of the Cathedral Parish, Fort Wayne.

Burse No. 28 is engaged by Mr. Galdus Bader, of Whiting.

These Burses begun or completed show that a successful start has been made, and the hope is entertained that before the end of the year, a great many parishes and individuals will have one or more Burses to their credit.

As recorded in a recent issue, the Diocese offers an annuity plan whereby any sum of money entrusted to it is secured by the resources of the Diocese and will earn six per cent interest, which will be paid to the annuitant during his life-time and at his death the principal sum will revert to the Diocese. Any amount of money entrusted to the Diocese in payment for annuity during life may be assigned to a Burse.

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Norway Withdraws Grant From School Catholic Conducts

Louvain.—Lars Erkeland, director of the University Extension School of Voss, who has for years been regarded as the foremost educator of youth in Norway, has been deprived by vote of the Storthing—for no other reason than because he became a Catholic—of the subsidies granted to his school by the State.

The vote was not secured without a hard fight, which started several several months ago; for Erkeland found, among the legislators, warm champions whose liberal dispositions might have won the upperhand had not the bigots begun a campaign of calumny throughout the country against the Church. That campaign frightened the pusillanimous and the first result is the withdrawal of state assistance to a highly meritorious school, because the man at its head dared to follow the dictates of his conscience. Yet he had promised neither to interfere with the teaching of religion in the school nor to conduct propaganda for the Church.

The next aim of the bigots is to disparage the Catholic Church in the celebration of the 900th anniversary of the official introduction of Christianity's in Norway. That celebration is to take place in 1930; and what can it commemorate but the introduction of the Christianity of the eleventh century? It was Roman Catholic, of course, and remained so till the sixteenth century. Then Norway lost the Faith of the Fathers and with it also its independence as a nation and its most precious artistic heirlooms, which were either allowed to go to ruins or were wantonly destroyed.

Those are facts that cannot be conjured away; but they are very embarrassing just at this time. They must therefore be kept from view at whatever cost; and so it happens that the Church is belittled and calumniated and that its members are stigmatized as enemies of the nation, the slaves of a foreign power, hopelessly depraved, etc.

Meanwhile the Norway "Modernists", and the "Fundamentalists" are carrying on a heated controversy about the Lutheran clergyman's oath and their profession of faith at ordination. The orthodox clan accuses the liberals of breaking that oath by preaching doctrines in conflict with it; and the liberals retort by saying that there is hardly a priest to be found in the Lutheran Church who believes and preaches the creed he swore to uphold and teach. That's all grist, of course, for the mill of indifferentism.

A third party, composed of high churchmen, is a bugbear for both the Liberals and the Orthodox, who accuse its adherents of seeking to Romanize the country. The leaders of that party claim they are gaining ground despite detraction and vilification; that one-tenth of the Lutheran clergy of the land is with them. The other ninety per cent, with their following of laymen, however, divided they may be on other points, ride full tilt and in a solid phalanx against those "Romanizers, betrayers of the national religion."

—Celebrating the silver jubilee of his pastorate at St. Peter's, Aberdeen, Father Andrew Grant announced "to all whom it may concern" that he is not going to give up the Inverness cape which he has worn for over a quarter of a century.

The announcement was called forth by a letter he received from a former parishioner now living in America, who, sending a contribution to Father Grant's jubilee fund, suggested that a portion of the fund should be used to buy a new coat in place of "that old cloak."


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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Was Ben Jonson a Catholic?

Yes. He became a convert from Protestantism, remained so for about twelve years, then apostatized and died unreconciled to the Church.

If in the "Our Father" the translation, "lead us not into temptation" is inaccurate, why is it not corrected?

Why does not someone change the expression, the sun rises and sets? This isn't changed for the reason that everyone understands just what is meant. In the same way with this petition of the "Our Father," everyone understands the sentiment expressed by it. God is infinitely Good and cannot will anyone to sin. He does not tempt man to sin. He permits man to be tempted. We pray in this petition that He will not allow us to be led by temptation to commit sin. We pray for grace to be able to overcome temptation when it comes.

Can you give any information as to whether the "Ex-Priest" J. F. Mathews, "Fr. Joe," is what he purports to be? He was giving talks in Protestant churches near here about last October. He has a booklet called "The Red Plague," which is anti-Catholic. He claims to have in his possession, an appointment to the church in New York from which Valentino was buried but left of his own free will.

Joseph (J. F.) Mathews was born in County Louth, Ireland, over 40 years ago. He was the only son of a pious Catholic but probably had no vocation at all.

He was educated in St. Patrick's College, Armagh, St. Colman's College, Newry, and Irish College, Paris, where he was ordained in 1908. His first mission was at Collon, County Louth, Ireland.

He was sent to Tullyallen, near Drogheda, in 1911, but developed habits of drug-taking and intemperance and broke down publicly in Tullyallen church in October, 1913. He was removed from his mission but got another chance almost immediately and was sent as curate to Togher, County Louth. Here he also broke down in December, 1913, and since then has not been allowed to minister as a priest in Ireland.

Early in 1914 he entered a home for inebriates and stayed there for a considerable period of time. On leaving he continued his career of public intemperance and contracted many debts. About 1915 or 1916 he came to America and tried to get a mission from the Rt. Rev. Dr. Gunn, Bishop of Natchez; but, failing to make the grade, he left the Catholic Church and joined the Presbyterian denomination.

Several years ago you published in OUR SUNDAY VISITOR the account of a certain man who had used a deck of cards as a Bible and prayer-book. Where could I procure a copy of this story?

No doubt the following is what you refer to; and we reprint the story for the benefit of those who may not have read it before:

A private soldier by the name of Richard Lee was taken before the Mayor of Glasgow for playing cards during divine service. The account of the trial is as follows:

A sergeant commanded the soldiers at the church and when the parson had read the prayers he took the text. Those who had a Bible took it out, but this soldier had neither Bible nor prayerbook, but pulling out a pack of cards, he spread them out before him. He looked first at one card and then at another. The sergeant saw him and said: "Richard, put up those cards; this is no place for them."

"Never mind that," said Richard.

When the service was over the constable took the soldier a prisoner and brought him before the Mayor.

"Well, what have you brought the soldier here for?" said the Mayor.

"For playing cards in Church."

"Well, soldier, what have you to say for yourself?"

"Much, sir, I hope."

"Very good; if not, I will punish you more than ever man was punished."

"I have been," said the soldier, "about six weeks on the march. I have no Bible or prayer book; I have nothing but a pack of cards, but I hope to satisfy your honor of the purity of my intentions."

Then spreading the cards before the Mayor he began with the ace.

"When I see the ace it reminds me that there is but one God.

"When I see the deuce it reminds me of the Father and the Son.

"When I see the trey it reminds me of Father, Son and Holy Ghost.

"When I see the four it reminds me of the four Evangelists that preached: Matthew, Mark, Luke and John.

"When I see the five it reminds me of the five wise virgins that trimmed their lamps. There were ten, but five were wise and five were foolish and were shut out.

"When I see the six, it reminds me that in six days God made heaven and earth.

"When I see the seven, it reminds me that on the seventh day God rested from the great work which He had made and hallowed it.

"When I see the eight, it reminds me of the eight righteous persons that were saved when God destroyed the world, viz: Noah and his wife, his three sons and their wives.

"When I see the nine it reminds me of the nine lepers that were cleansed by our Savior. There were nine out of the ten who never returned thanks.

"When I see the ten, it reminds me of the Ten Commandments which God handed to Moses on the tables of stone.

"When I see the King, it reminds me of the great King of Heaven, who is God Almighty.

"When I see the Queen, it reminds me of the Virgin Mary, who is the Queen of Heaven."

"Well," said the Mayor, "you have given me a description of all the cards in the pack with the exception of one."

"What is that?"

"The knave," said the Mayor.

"I will give your Honor a description of that too, if you will not be angry."

"I will not," said the Mayor, "if you do not term me to be the knave."

"Well," said the soldier, "the greatest knave I know of is the constable that brought me here."

"I don't know," said the Mayor, "if he is the greatest knave, but I know he is the greatest fool."

"When I count how many spots in a pack of cards I find 365—as many as there are days in the year.

"When I count the number of cards in a pack I find there are 52; the number of weeks in a year, and I find four suits—the number of weeks in a month.

"I find there are twelve picture cards in a pack, representing the number of months in the year, and on counting the number of tricks, I find thirteen, the number of weeks in a quarter.

"So, you see, sir, a pack of cards serves for a Bible, almanac and prayer book."

Where will you go to school next fall?

Read the DIRECTORY of schools and colleges on page 2 of this issue.

After Dinner Story

THE LORD'S AMBASSADOR.

Father McGhee walked swifty, one bleak January morning, up the stony path which led to the fissure in the hills known as the "Gap." It was not the "Gap of Dunloe," or a Gap of any particular consequence whatever; in fact, I think only the people living in its immediate neighborhood knew of its existence. But to Essy Fogerty it gave character to the whole countryside; it was the central point from which she measured distances and computed time. To her it even regulated the condition of the weather, for when the wind came swooping through the narrow fissure, circling with pitiless energy round her cabin—which was perched at such an angle as to make sport for all the winds of Heaven alike—she would shiver and remark that "winters did be terrible cowld," and never dream that lower down in the valley her neighbors were enjoying bright sunshine and grateful warmth.

This green, fertile valley contained one or two villages as well as scattered dwellings, all in Father McGhee's parish; but he himself lived more than three miles away, and the good priest found the long tramp over the hill a somewhat difficult business in this weather.

There had been many sick to be visited, many down-hearted folk to be cheered up. He had hearkened to many a sorrowful tale, and had been called upon to give advice on sundry knotty points. He was not as young as he once had been, and was thoroughly weary, and, moreover, chilled to the very marrow, when he began his difficult ascent of the path that led to the Gap.

"But it would never do to leave Essy out," he murmured to himself. "Poor Essy—she's a wonderful little old body. How she lives at all on that windy perch of hers, and what she lives on, are mysteries to me. She looks as if a breath would blow her away, and yet every time I come I find her well and merry, in spite of all her hardships. Ha! there she is, nodding away at me over the half-door. Go back, woman dear, go back," quickening his pace and raising his voice; "run in, or you'll get your death of cold this bitter day."

Essy Fogerty, a tiny little woman with a face covered with a very network of wrinkles, yet with never a mean or unkindly line among them, drew back her white-capped head, which had been nodding jubilantly at her pastor for several minutes before he had raised his eyes, and fell curtseying from the safe shelter of the room within. The smallest, poorest room that anybody could imagine—three of Father McGhee's strides would have carried him from end to end but it was the only home that Essy had ever known. She had lived there so long as she could remember; how she lived after her father's death no one could say. She had a shilling or two from the parish, and she kept a few hens and had a little patch of potatoes and cabbages somewhere to the rear of her cabin; and between them all she had hitherto contrived to keep body and soul together. But to-day it struck the priest that Essy did not look so well as usual. Her movements as she crossed the room to fetch him a chair were less quick and energetic, the cheery old face was less ruddy. But she assured him that she was well enough. "Amn't I a great age, your Riverence—going on seventy-three? Sure I've one foot in the gully-hole this length of time. 'Pon me word, as sure as ever I see ye goin' out of this little place, I say to meself, 'Maybe the next time his Riverence comes to the Gap he'll find me gone.' And then I go down on me knees and pray to the Blessed Mother that she won't let me die without the priest to come and put his holy hands on me. Sure it's a terrible lonesome place this is, Father."

"Why, Essy," returned Father McGhee cheerfully, "I've never heard you talk like that before. What ails you?"

"Nothin' in the world but the pains in me bones, Father, and a kind of wakeness I do be havin' sometimes. Ould age, Father; God bless us, if the Lord's ready to take me I ought to be ready to go. The only thing that troubles me at all is the thought of me being so far away. If I was took bad in the night now and ne'er a one to hear me shoutin'! Heth, I might shout forever up here—not a soul should hear me. That's the only thing I do be sayin' to meself about the poor crature I have stoppin' with me this while back. Says I, 'The Lord sent ye, I knows, and ye're welcome, but if you were able to hear the same as the rest of us, ye'd be the rale help and comfort.' Och, yer Riverence, wouldn't it be a terrible thing entirely to die so lonesome, without one to put up a prayer for me?"

"Nonsense, Essy; don't allow yourself to dwell on such thoughts. Your good, merciful Lord is with you, and will be with you to the end, and the Holy Mother will not forsake you. You will have the last Sacraments, never fear—all those good prayers of yours will obtain that grace for you. If I'm alive you may depend I'll be with you to give you a helping hand to the other world, but I shouldn't be surprised if you were to see me down. This fine airy place of yours, you know, must be very healthy. Nothing like fresh air, they say; you get plenty of it here, certainly."

In his anxiety to divert Essy's mind into more cheerful channels he had only noticed part of her speech, and her mysterious allusion to the "crature" who could not hear like other people had passed unheeded. But presently a fuller explanation was necessitated by the sudden appearance in the doorway of a tall, large woman with ragged clothes, and a vacant smile on her pock-marked face. A more repulsive-looking object it would have been difficult to find, yet Essy smiled and nodded an affectionate welcome.

"Come in, alanna, come in out of the cowld. Sit down by the fire," accompanying the invitation with violent gesticulations which the woman did not seem to heed. "Sure I might spare me breath. She doesn't hear a word I say. Ah, come in out of that, asthore; come in now, you'll be perished entirely."

Hobbling to the door, she drew the poor creature inside, propelling her with kindly force towards the fire. The woman paused midway, however, to stare and grin at the priest, making inarticulate sounds the while.

"Is she dumb as well as deaf?" he asked. "Where did you pick up the poor body?"

"Deed she is a dummy, yer Riverence, and innocent altogether. She hasn't a bit o' sinse, no more nor a child. I dunno what brought her to me. The Lord sent her, I think, Father. Just after Christmas, it was—that terrible snowy time, ye remember—I'd shut up the door an' was tryin' to keep meself warm by my bit of fire, when something came knock, knock, knocking at the windy. And then it came round to the door. I was afeared at first till I heard her give a moan, and then I says to meself, says I, 'Essy Fogerty, isn't it a quare kind o' girl ye are?' (never having been married, Essy saw nothing comical in thus describing herself). 'Sure maybe there's some poor crature out there perishing, and there ye are afeared to let it in.' So I blessed meself, and opened the door, and in she walked. 'Och, God, save us!' says I, when I seen her and heard the quare way she was goin' on. 'What kind of a crature are ye at all? Is it alive ye are,' says I, 'or maybe,' says I (lowering her voice), 'maybe it's something not right ye are?' So I whipped off to me altar and got me bottle of holy water and thrun a sup at her—the crature was in dreeps o' wet with the snow already, and she let a kind of a yell that near frightened me out o' me sinses. So I took to blessing meself again and prayin' to the blessed saints and the Holy Mother; and if ye'd believe me, Father, when she saw me blessin' meself she done the same as meself—she can do that much, ye see, the poor innocent. 'So,' says I, 'if that's the way,' says I, 'we're all right,' and I wet a grain o' tay I had and made her dry her poor duds, and the crature was out of her wits with joy."

Here Essy paused as though her narrative were complete.

"Well?" interrogated Father McGhee, with a puzzled face.

"Well, yer Riverence, that's how she come, and here she is ever since. She never could tell me what brought her, nor where she was goin.' I had to christen her for meself. 'Nancy,' I call her, for she makes a little noise the very same as a nanny-goat when she's hungry or wants anythin.'"

"Well, but, Essy woman, you won't be able to keep her altogether," said the priest, too much concerned to be amused at the explanation. "It's as much as you can do to keep your own body and soul together."

"Why thin, indeed, Father, I think she's no notion o' goin'! And sure I can't but think the Lord sent her. It was a quare thing her picking me out that way and walkin' past all them houses down below. I think, maybe, yer Riverence, it was the will o' God she should come to me. That's the very word I said to Miss Simmons—the Protestant, ye know, Father."

Father McGhee nodded; Protestants were so rare in the neighborhood of the Gap that he was accustomed to hear the definite article applied to the individual in question.

"She looked in the other day," pursued Essy, "an' she wantin' me, right or wrong, to get shut o' poor Nancy. So I up and tould her I was sure the Lord sent her, an' she was goin' to kill me for sayin' it. 'Set ye up, indeed, Essy Fogerty,' says she. 'Do you think the Lord has nothin' better to do nor to be sendin' ambassadors to the likes o' you?' 'Well, ma'am,' says I, 'He thought well enough of me to die for me, anyhow. And He comes Himself often enough to me.' 'How's that?' says she. 'Why to be sure,' says I, 'when his Riverence brings Him to me in Holy Communion.' Och! she was near goin' wild thin. She made off with herself out o' this quick enough. She's a rale ould bigot, Father."

"You ought to pray for her conversion, Essy."

"'Deed thin there's some that the devil himself 'ud be hard set to convert," cried Essy.

The priest laughed.

"I don't think that is one of his prerogatives; well, Essy, perhaps you are right. This poor creature may indeed have been allowed to come to you for a time that you may have an opportunity of being kind and charitable. I don't think we can exactly call her an ambassador, though. An ambassador is supposed to speak for his master, and this poor body is dumb. However, I can't see that you are expected to provide altogether for her. I don't altogether like the look of her."

It must be owned that the appearance presented by the imbecile woman as she stood staring from one to the other, swaying her huge body from side to side and giving utterance to occasional uncouth sounds, justified Father McGhee's doubts regarding her.

Essy was highly amused.

"Sure, she's as quiet as a lamb, Father, an' upon me word, I think I'd miss her now if she was to take it into her head to go lave me. Sure she's company for me, an' I don't grudge her the bit an' the sup, the crature. What's enough for wan is enough for two—or very nearly so," added Essy, correcting herself with the most whole-hearted simplicity. "An' when I scrooge meself up into a corner o' the bed she keeps me ilegant an' warm, God bless her. An' raly it's wonderful the sinse she has for an innocent—wait till I show ye, yer Riverence, the way I tell her when I want her to do little things for me, when the pains is bad, or them wake feelin's takes me."

Darting energetically towards Nanny, she seized her by the arm, pointed to the fire, gathered up her apron, and made an elaborate pretence of filling it from some imaginary receptacle. Nanny grinned and gibbered, and suddenly started for the door, almost immediately reappearing with her own ragged apron full of turf sods.

"Look at that, now!" cried Essy, beaming with pride and triumph. "If she had her sinses itself she couldn't do better nor that. Now, alanna, pop a couple of them on the fire." Essy accompanied this injunction—which, of course, Nanny could not hear—by a pantomine which made her meaning clear. Soon the unwieldy figure was kneeling by the hearth, piling up the sods with astonishing deftness.

(*To be concluded*)

Remember—you'll find these advertisements in Our Sunday Visitor a good place to shop.

Interesting Characters in the Bible

By Rev. Thomas D. Williams

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BARTHOLOMEW

BARTHOLOMEW, or Bar-Tholmai, that is, the son of Tholmai, is generally believed to be the same person as Nathanael, the story of whose calling to the apostolate is told us in the Gospel of St. John.

The Divine Master, leaving the desert, where He had been tempted by the devil, came to the banks of the river Jordan, to the place where John the Baptist was preaching to the Jews and baptizing. Some days after Jesus Himself was baptized, He was walking near the banks of the river. John saw Him, and immediately, with voice ringing with love and devotion, cried out: "Behold the Lamb of God; behold Him who taketh away the sins of the world."

Among the followers of the Baptist who were present and heard these words were two Galileans, Andrew and John. At once, leaving their master, they followed Jesus, and thus became His first disciples.

It seems that Simon, a brother of Andrew, had also about this time left his home in Galilee, and had come down to the Jordan country where these things were happening. Andrew brought him to the Master, and so there was added to the growing list of the Apostles one who afterwards was to be Peter, the rock.

The following day the Master chose another disciple, Philip, a native of Bethsaida of Galilee, the same village where Andrew and Simon Peter lived.

And now Jesus determined to return to Galilee, where soon was to take place his first miracle, the changing of water into wine at the marriage feast at Cana.

It was perhaps before He set out on the journey, or in the first stages of the way, that Philip found a friend of his, Nathaniel, a native of Cana in Galilee; and, wishing to bring him to the Master, told him: "We have found him of whom Moses in the law and the prophets did write, Jesus the son of Joseph of Nazareth."

This appeal did not seem to move Nathanael, for he objected: "Can any thing of good come from Nazareth?" Nathanael was well versed in the Scriptures, and he had read that the Messiah, or Savior, was to come from Bethlehem the city of David, as the prophet Micheas had foretold over seven hundred years before.

Philip, not knowing as yet that Jesus had been born in Bethlehem, simply answered the objection by the words: "Come and see."

Obeying his friend's insistence, Nathanael accompanied him, and was greeted by the Master with words of unexpected praise: "Behold an Israelite indeed, in whom there is no guile." In astonishment Nathanael asked: "Whence knowest thou me?" The answer came: "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

All doubt and hesitation vanished now, and falling at the feet of Jesus, the new disciple proclaimed his faith in the Savior who was to redeem and rule over His people: "Rabbi, thou art the Son of God, thou art the king of Israel."

This brought the further declaration from the Master: "Because I said unto thee, I saw thee under the fig tree, thou believest: greater things than these shalt thou see. Amen, amen, I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man." Not unlikely Jesus at this time was passing by the town of Bethel, some twelve miles from Jerusalem on the way to Galilee, and had in mind the vision that Jacob beheld here long before, when fleeing from his brother Esau, he saw in sleep the ladder reaching from Heaven to earth, and the angels of God ascending and descending.

From this time on Nathanael the son of Tholmai followed the Master, and was numbered among the Twelve.

There is an old tradition, which may or may not be true, that at the marriage feast of Cana, which took place soon after, the bride-groom was no other than this disciple.

In any event, Nathanael, or Bartholomew, as he is called by the first three Gospel writers, shared with Philip his friend and the others in the fortunes of his Master, witnessing His miracles, listening to the words that fell from His Sacred lips, and receivinb the power to heal sicknesses and to cast out devils. He, with them, saw the risen Lord, and spoke to Him. Together with the other Apostles he received the gift of the Holy Ghost on the great day of Pentecost; and here all mention of him in Holy Writ ends.

There are many traditions regarding the scene of his labors and the place and manner of his death.

According to one tradition, when the Apostles after Pentecost scattered throughout the earth to begin the great work of evangelizing the nations, the son of Tholmai went to India, a vast country of uncertain extent. Some think that by the term India was meant the counry of Arabia Felix. Ohers tell us that he went, among other places, to Lyaonia, a country in Asia Minor; others again that he labored also in Hierapolis, a city of Phrygia.

A tradition, embodied in the Roman Martyrology, tells us that whilst evangelizing Parthia and Media, the apostle made many converts, and among them was Polymius, king of Armenia. This excited the hatred of the pagan priests, who with Astyages, brother of the king, subjected the apostle to a cruel death; he was skinned alive, and then crucified head downward. Among all these reports this we may safely gather that Nathanael, the son of Tholmai, followed in the footsteps of his Master, faithfully fulfilled the mission given him to preach the Gospel to the far off nations, and sealed his faith by the shedding of his blood.

His feast is celebrated in the Roman Martyrology on the 24th of August.

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FORT WAYNE DIOCESAN EDITION

Issued Weekly by Our Sunday Visitor Press Huntington, Ind.

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Bishop of Fort Wayne—Editor-in-Chief.
Rev. Aquinas Knoff, Diocesan Editor.
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Entered as second-class matter May 3, 1912, at the post office at Huntington, Ind., under Act of March 3, 1879.

Subscription Rates:

In United States: $1.00 per year; In Canada and Foreign Countries: $1.00 per year. Three years, $2.75; Life Subscription, $20.00; Present Life subscribers may secure the DIOCESAN EDITION for Life by payment of an additional $10.00.

Where a reader has an unexpired subscription term, we shall make a proper extension of time on the plate of the Diocesan Edition.

ADVERTISING RATES:

70c per single column inch, no ad less than one inch published.
60c per inch if 50 inches or more are used in one issue.
Circulation over 22,000 every week in northern Indiana.
For further information write Advertising Department, Our Sunday Visitor, Huntington, Indiana.

HUNTINGTON, INDIANA, JULY 17, 1927

BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana
December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

+ John Francis Noll
Bp. of Ft. Wayne

WHAT YOU PAY THE CIVIC GOVERNMENT.

People who regard the operations of the Church as costly, because they pay their dues or assessments directly instead of indirectly by taxation, should take into account what it costs to operate their own State Government and their National Government to which they contribute very heavily, but mostly indirectly.

For instance, in the state of Indiana the receipts for 1926 amounted to $42,294,392, or $13.57 per capita. This means that the average family of five persons contributed nearly $68.00 to help operate the Government machinery of the State. It cost every person in the United States $18.13 to operate the Federal Government in the year 1926. Therefore, the average family of five paid $90.00 to Washington. The average cost over the United States of the local Government, that is, of city and county, was $23.09. Hence, it cost every family of five $115.00. Taking the forty-eight states as a whole, it cost every man, woman and child, even including infants, $48.05 to operate civil Government generally. Therefore, the average family of five the country over paid $240 last year. Rather expensive, it is, therefore, to be a citizen of the United States, and to enjoy the liberty and protection and benefits of this Republic.

The benefits of religion, which tend towards promoting interior peace and happiness here, and which aim at assisting us toward eternal well-being cost proportionately little. If Church Government were operated in the United States like it is in many countries, people would labor under the deluded notion that the operations of religion cost nothing. I am referring to the countries where the Government supports the Church and collects taxes for the Church's support in the same way that it collects taxes for the support of the State, and at the same time. Income taxes, whether paid to the Federal Government, or to the State Government, and the property and personal taxes which we pay at our county court house twice a year, form only a part of the taxes paid for the operation of civil Government. The millions who smoke cigarettes daily pay a tax every day to a greater amount than they pay for the cigarette itself. Those who may, by physician's prescriptions or by other leave, purchase a quart of liquor, pay several timesas much to the Government in taxation as they pay for the alcohol. Those who buy automobiles, jewelry, and a thousand other things pay a tax at the same time. In fact, when we buy clothing (in the sense that the tariff law occasions the doubling of the price) we pay as much in taxes as we do for the suit or garment. The Church has no such indirect ways of getting hold of the people's money.

Yes, Government is costly, and the regrettable thing about it is that the principal cost is due to wars that have already taken place, and to the preparations needed for wars that may take place in the future. The taxes imposed by religion are not wasted in that way. They take care of the maintenance of God's works, and the payment of debts occasioned by the purchase of property and the erection of buildings, all of which conserve the money expended.

Think of these things a little more frequently, and do not give so reluctantly the little which religion calls on you to give.

—o—

In this issue we begin the publication of the "Mexican Crisis—Its Causes and Consequences," by the Rev. Michael Kenny, S. J. This article has been published in pamphlet form by the International Catholic Truth Society. The subject matter is so timely, the treatment so sane, the conclusions drawn so logically and forcibly, that, with the gracious permission of the Reverend author, we are constrained to have all our readers of OUR SUNDAY VISITOR familiarize themselves with it. Almost a year has passed since public services, conducted by priests, have been suspended in Mexico. Nearly a year of cheerless churches for a people whose religion has been their all. They have experienced a cribless Christmas, a tombless Good Friday and Easter Sunday morn. Mexico's Gethsemane has extended over a period of well-nigh a year because her people and spiritual superiors will not, cannot compromise with injustice and untruth. Theirs is the age-old struggle between justice and injustice, between truth and error. We should pray that the God, Who rewards righteousness and fidelity, truth and justice, will terminate Mexico's Gethsemane and grant her people peace of days as of old before the sinister hands of trickery, bribery and communism seized control.

—o—

It is difficult to keep up the reading habit during the warm months, and yet it is just as important to furnish food for our minds as for our bodies. Satan takes no vacation. Neither must we cease for one moment our struggle to do good and avoid evil. Read good literature and keep evil from your mind.

A Shade In the Daytime from the Heat.

Francis P. Le Buffe, S. J., In "My Changeless Friend."

An the Lord will create, upon every place of Mount Sion and where He is called upon, a cloud by day and a smoke and brightness of flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind and from rain.—Isaias iv, 5, 6.

NO man's life runs smoothly and unbrokenly. To us all in God's good time comes the constant interchange of light and shade, that perfects so well the great masterpiece we call our life. Sorrow comes and joy rides close behind in the shadows. Today we sit about our fireside and no darkness reigns in our little home, tomorrow the vacant chair tells once again its world-old story. Life is a hard reality, at times very hard reality, so hard that our poor hearts are affrighted at the gaunt vision of our own cheated dreams. Childhood days pictured a fairy-land where "grown-ups" moved and were wondrously happy, envied masters of themselves. But childhood days have faded into the misty past and with them their fairyland, and time has made life tell its own true changing story. Grief has long since burdened our faltering hearts: grief for those that are with us no more; grief for the living whose wayward lives make it hard to check the ever-rising prayer that God deigned long since to call them to Himself; grief for our own sad mistakes that maybe line all too closely our waning days. But then as day drives back the night, joy, too, has come: the joy of well-merited success and the fulness of heart as we told our loved ones the joy of father and mother as they watch their little ones growing into maturity, safe-shielded from the world's dark shafts; the joy of holy men and women who have prevented the sun with their cloistered rising to praise their God and labor all day in the classroom or at the bedside of the sick, teaching souls to love the God who made them.

Life has its sorrows and life has its joys, too, but its sorrows will be all too heavy and its joys will be tainted and unsanctified unless we bring them one and all to the foot of the altar. There is the "tabernacle for a shade in the daytime from the heat," the daytime of pleasure when all is well with us and we are prone to forget our God, and "for a security and covert from the whirlwind and from rain," and the darkness of trial and overburdening grief. To us the Prophet Balaam speaks in ways beyond his knowing: "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel"—the tabernacles where Emmanuel dwells, the tents where the Son of Man lingers yet a while—"as woody valleys, as watered gardens near the rivers, as tabernacles which the Lord hath pitched, as cedars by the waterside"! There is our good Master, Rabboni, waiting for us in the dawnlight as He waited of old for Magdalene; listening for our footfall at eventide, even as He listened for the knocking of the sick and the halt at His humble home in Galilee. He will be to us "a cloud by day and a smoke and brightness of flaming fire in the night," ever guiding, ever leading us on unswervingly to our home beyond the grave.

Jesus, gentle Saviour, God of wondrous forethought for those You love, life is all too strange a problem for me to face alone. I need You for my guide, that I fail not in the dark and wander not in the noonday of my powers. Be close to me, then, good Jesus, and leave me not alone. I know You do not, but what I mean is, make me know, make me remember that You are with me always. When the sun of life shines full, make me mindful of You, the Man of Sorrows, "who having joy set before Him endured the Cross, despising the shame" and when the night of grief steals from us the light we love so much, let me remember that "this everyone is sure of that worshippeth Thee, that his life, if it be under trial, shall be crowned: and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to mercy. For Thou art not delighted in our being lost: because after a storm Thou makest a calm and after tears and weeping Thou pourest in joyfulness."

Readers Speak to Readers

Indianapolis, Ind., June 22, 1927

Editor of Our Sunday Visitor:

Please publish Thanksgiving to The Sacred Heart of Jesus and the Holy Apostle St. Jude Thaddeus for a very special favor received. I promised publication in Our Sunday Visitor.

Enclosed please find offering for your courtesy.

Gratefully,
PATRON OF O. S. V.

Dallas, Tex., April 29, '27.

Gentlemen:

Several years ago I became interested in O. S. V., and have always enjoyed reading it. I am not a Catholic, and am subscribing for non-Catholics, in order to give them an opportunity to learn something of Catholicism. Usually they are grossly misinformed but sincere men and women.

Sincerely yours,
F. C. M.

Rock Island, Ill., May 15, 1927.

Rev. dear Father:—

I have just finished reading OUR SUNDAY VISITOR and am glad to note that you are about to further your influence by devoting more space to our youth. I am a constant reader of the Visitor, due in no small way to our parish priest.

From time to time I note you urge the reading of the Visitor. I wonder if you would be interested in a sales suggestion, if I may call it such. In all the parishes I have ever been in, no one priest has ever approached our pastor in arousing interest in our Catholic press. Often you will hear a priest say "Now, please take home with you the Visitor. Last Sunday there were many left over. They cost only 2 cents and give you valuable information. Remember now, get one as you go out."

To my mind that is poor salesmanship. Here's how our pastor puts it over. He picks up the Visitor after making the announcements and opens it up. "I want to call your attention to a very important and interesting editorial in the Visitor today or to an article on the Mexican situation or such." Then in a few words he gives the gist of the subject. The result is that you are wondering as you leave the church if there will be enough Visitors to go around. Many of our people are now getting them as they enter the church instead of waiting to pick them up on the way out. It seems to me if more of our priests would make use of this kind of salesmanship methods there would be very few families going without the Visitor.

I don't suppose this is a new subject to you but thought it would bear repeating.

With deep appreciation for the splendid work you are doing, I am

Very truly yours,
J. J. GILLCREST.

Asheville, N. C.

Rt. Rev. dear Editor:—

Every word in O. S. V. of May 1st is splendid; but the most timely and Christlike article therein is the Editor's personal visit with his readers" in which you—"as a spiritual guide"—call the attention of young women (and all women) to the month of May—"Month of our Mother"—appealing to us to follow closely the wishes of the Church in regard to Modesty in Dress.

Your noble appeal is, indeed, like a benediction to the—alas! too few Catholic girls and women who have valiantly refused and scorned to adopt—regardless of the sneers of those servile, unholy women who are slaves to improper fashions—the loathesome trappings and scanty brevity of attire so shamelessly flaunted in this age of "New Freedom"—God save the mark!

With what eyes of love, our Blessed Queen of the May, looks down from Her starry Throne beside Her Divine Son, upon those laywomen of the Church, who, reserved, half-shy, holy, courgeous, beautiful, good, and true, walk unsullied, and dignified, past the "slaves of vulgar Fashions," guided by the example and Sacred Womanhood, alone, of Christ's Own Immaculate Mother! It is for Mary's true Daughters that May, in all its flowery sweetness, holds such exquisite beauty.

EVA PLAMONDON BOYD.

Tacoma, Wash., June 19, 1926

Dear Bishop Noll:

Words fail me when I try to express the pleasure I derive from reading Our Sunday Visitor and the help it was to me before uniting with the Catholic Church.

I am a recent convert and enjoyed so much the article in the issue of June 19th entitled, "Converts versus Apostates."

I first became acquainted with the Catholic religion when I entered a training school for nurses in a Catholic Hospital. I never was satisfied with any other religion afterward. My parents were very strict about religious observance in our home and like so many non-Catholics, taught us to look askance at Catholic teachings. I tried to please my parents and remain a Protestant but I was so unhappy, I was almost desperate at times as my soul was starving.

During a mission held here the early part of this year, I decided to take up the study of the Catholic religion in earnest and procured several books during the mission and dozens of volumes from the public library. It was not long before I realized I could never believe anything but the Catholic religion. I talked to my parents and at first they were very bitter but as time went on and they saw I was in earnest and so unhappy outside the Church, they gave their consent.

I finished my instructions, was baptized and confirmed and my regret now is that I delayed all these years for fear of wounding my earthly parents when all the time my heavenly Father was being grieved by the life I lived.

If you can imagine the feelings of a hungry, sick, foot sore traveler reaching a haven where he can find good food and shelter, then you can understand the feelings of a convert, especially one like myself who drifted from one church to another in search of the bread of life but received only a stone.

Contentment and happiness now where before was heart ache and discouragement.

God seems so near to me now and before I felt He had deserted me altogether.

One is repaid a thousand times for any slight sacrifice and I feel that pleasing God is far better than pleasing man and God shows His pleasure by sending peace and comfort to those who follow Him.

ANOTHER HAPPY CONVERT.

Fill in COUPON and Mail to Our Sunday Visitor, Huntington, Indiana.

Find enclosed herewith my offering of $.....to help lift the debt on the Catechist Mission School.

Name .....

Address .....

Town..... State.....

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Send all donations to OUR SUNDAY VISITOR, Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the Missionary Catechists.

Our Catechist Training School, located just outside of Huntington, Indiana, is now in operation. Its purpose is to train young ladies between the ages of 20 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are a desire to sanctify one's self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

Since workers in this field receive no remuneration, we must look to the Catholic people generally for their support.

HOW TO SUPPORT THE WORK.

A donation of $300.00 will support a Catechist in training or in the mission field for one year, or $25.00 per month; an offering of any amount will help towards a burse. A subscription to The Missionary Catechist, an interesting monthly magazine, costing only 50c the year, will help. When ordering OUR SUNDAY VISITOR by mail, also order The Missionary Catechist, both for $1.25.

AN INVESTMENT FOR ETERNITY

Not so very long ago a young lady employed by the Government as a Field Nurse wrote to the Director of the Society of Missionary Catechists that she had read in Our Sunday Visitor about the work of the Catechists among the poor and that she wished to invest a portion of her savings in the Annunity Plan of the Society.

"My work," she wrote, "brought me from my home in New York City to the great Southwest. I know from experience the great need of Catechists. Please send me the details of your Annuity Plan, for I am interested in helping this worthy cause."

Doubtlessly this young woman was compelled to forego many pleasures in order to save regularly from her salary. It certainly must have required real determination on her part to resist the temptation to spend her money for trifles, but she was determined to put aside some of her earnings and to devote at least a part of them to missionary or charitable purposes. She is now happy to learn that when she invests her money in the Annuity Plan of the Society of Missionary Catechists she will have the guarantee of a high rate of interest during her lifetime, and the assurance that after her death the principal will be devoted to the charitable and missionary works of the Catechists.

The Annuity Plan of the Society of Missionary Catechists is a safe, practical plan whereby wage-earners and persons of very moderate means may invest sums as low as $50.00 and receive interest semi-annually for the rest of their lives.

This meritorious Annuity Plan makes it possible for all charitably inclined persons to help the poor, neglected children under the care of the Catechists by investing their savings from time to time in such a way as to bring great blessings not only upon the poor whom they assist, but also upon themselves. At the hour of death they will have the added satisfaction of knowing that their money will be applied according to their intentions, and that they are avoiding the risk of having their wills broken and their money deferred to other purposes.

Write for full details to the
Society of Missionary Catechists,
Victory-Noll, Huntington, Ind.

"Even though the missionaries labor zealously; though they work and toil and even lay down their lives; though they employ all industry and diligence and all human means, still all this shall be of no avail, all their efforts shall go to naught, unless God touches hearts to soften them and to draw them to Him. Now, it is easy to see that everyone has the opportunity to pray, and so this help, the very nourishment of the missions, is within the power of all to supply."—Pope Pius XI.

Read Our Sunday Visitor first, and mention O. S. V. when you patronize these advertisers.

The Editor's Personal Visit with His Readers

(Continued from Page Three)

baptized divorcee may marry again. As I have stated above, the contract of marriage, apart from the sacrament, because God is the Author of it, is as binding as a sacramental marriage, provided there was no obstacle in the way of a valid contract; and between two unbaptized people marriage is a valid contract.

Enemies of the Catholic Church accuse us of claiming that only such marriages as are performed in the Catholic Church are valid, and, consequently, that we do not hold the marriages of Protestants to be valid before God. The Catholic Church assumes the validity of Protestant marriages, and, therefore, passes no judgment on them. It is different when the marriage is between a Protestant and a Catholic. The Church does hold that such a marriage would be valid only when performed by a priest, before two witnesses, and after a proper dispensation will have been secured. The reason is clear: Marriage is a sacrament for the Catholic party, and he or she should not go to a minister or a justice of the peace to receive a sacrament. Therefore, all elopement marriages between Catholics are invalid, and the couple to the contract are no more married in God's eyes than if they did not go through a ceremony at all. Whether one of the parties to the marriage is a Protestant or whether both parties are Catholics, it must be performed before the proper parish priest unless he delegates another priest.

Hence, beware, you young people, who, while knowing that it is illicit to elope and marry before a justice of the peace, have not known that the ceremony does not unite you in marriage at all. In order to continue practicing your religion you would not only be obliged to have the ceremony performed again, but would have to do much in the way of penance to repair the scandal which you would give.

THE EDITOR.

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AUGHTERS OF ISABELLA CLOSE NATIONAL MEETING IN THE CATHEDRAL CITY

(Continued from Page One)

...rable reception given for all ...bers of the organization, local or ...ing. The national officers were ... honor guests on this occasion. ...sses included Mrs. Marie Klotz, ... Girls' Home board and the Home ...tion committee of which Mrs. ... Cunningham was chairman.

Dinner at Center.

...ith covers laid for approximately ... guests a dinner complimentary ... the National officers, past state ...ents and acting regents was served ...:30 o'clock Thursday night in the ... dining room of the Com... Center. It marked the open... ... the "Indiana Night" celebra...

... Cora Thompson, Richmond, ... a prominent member of the D. ... and for four years regent of ... Circle, Anderson, was chair... ... of the committee, members of ... included: Mrs. Vera Norris, ...mond; Mrs. Anna Amrine, Ander...; Mrs. Oda Wiley, Huntington; ... Monica Mast Boggs, Fort ...; Mrs. Catherine Thiele, Whit...; Miss Mayme Murphy, Indiana... Miss Mary Brady, Union City; ... Grace McDonald, Elwood.

...usical entertainers at the dinner ... Misses Velma Roussey, Charlotte ..., Almyra Olds, Helen Noll and ... Baker.

Schola Cantorum Heard.

...eaturing the reception the Schola ...torum, formed by choir members ... SS. Peter and Paul's Cathedral, ...napolis, gave an inspiring pro... Selections included: "To the ... of Music," Stephens; Sanctus ... Benedictus from Gruber's "Mass ... Honor of St. Frederick;" "Ecce ...rdos" (request) dedicated to the ... Rev. Joseph Chartrand, D. D., ...op of Indianapolis, Elmer Steffen; ...nade, Chaminade-Kreisler; "He... Lullaby," Achrin-Auer; "Ca... Viennois," Kreisler, H. P. Pa... "Sylvia" and "Morning," ...ks; "Ave Maria," violin obligato, ... "Volga Boatman" arranged by ...ilagin; "Hallelujah Chorus" (from ... Messiah), arranged for male ..., Handel.

Drill Teams Compete.

...Under the captaincy of Miss Lor... M. Groman the Fort Wayne D. ... drill team representing Our Lady ... Victory Circle, gave an exhibition ... in the Center auditorium at 9:00 ...lock. The girls were attired in ...ty white satin uniforms and gave ... excellent drill.

...Beginning at 9:15 contest drills ...re given. Six entering included: ... 1. Chicago, East St. Louis, Ill., ... Richmond, Ind.; No. 2, Chicago, ... Toledo, O., and Monroe, Mich. ...fty dollars in gold was awarded as ...rst and $23 as second prizes. The ...al team out of courtesy did not ...ter the contest.

Glee Clubs Popular.

At 10:00 p. m. a most attractive ...ogram was given by glee clubs rep...enting Mother Theodore Circle, In...napolis; Little Flower Circle, Rich...nd, and Travers Circle, Anderson.

Services at Cathedral.

Formally ushering in the opening ... the national convention nearly two ...usand women attended the impres... services Wednesday morning at ...:00 o'clock at the Cathedral of the ...maculate Conception, of which the ...v. Thomas M. Conroy is rector.

Solemn High Mass, Coram Epis...po, the Rt. Rev. Bishop presiding, ... celebrated by the Rev. Henry J. ...eman, New Haven, Conn., national ...aplain of the D. of I. Local and ...iating priests served as officers of ... Mass. State Chaplain Rev. Thos. ... Travers, pastor of St. Mary's ...urch, Anderson, delivered the ser...

With Professor Frederic C. Binder ... the organ, the Cathedral choir gave ... magnificent rendition of Pietro A. ...i's "Mass in Honor of St. Vincent ...rrer." Besides the organ accom...niment, Miss Helen Noll and Miss ...lma Roussey, violinists, assisted. ...rs. Rose Petrilli, a vocalist of un...sual ability, sang Bach-Gounod's" Ave ...ria," with violin obligato as a sup...mentary Offertory. Following the ...ass the immense congregation sang ... Te Deum. Members of Anthony ...yne assembly, fourth degree ...ights of Columbus, headed by John ... Woulfe, attended in full evening ...ess serving as ushers.

Convention at Center

Services at the Cathedral were fol...wed by an imposing procession of ... Daughters of Isabella to the Cath...ic Community Center where the con...ntion opened at 11 o'clock. Nation... Chaplain Rev. Henry J. Coleman, ...w Haven, Conn., gave the invoca... Hon. William C. Geake, mayor ... Fort Wayne, delivered the address ... welcome, and National Regent Mrs. ...ry E. Booth responded. Mrs. Ma... Klotz presided until the National ...gent began the business session. It ...cluded the report of credential com...ittee, roll call, opening ode, appoint...ng of committees and report of rules ... order committee.

The afternoon's session, from 2:00 ... 5:00 p. m., included reports by the ...tional Regent, secretary, treasurer ... advocate. Luke E. Hart, St. ...uis, Mo., Supreme Advocate of the ...ights of Columbus, gave an address ... "Organization," followed by the ...port of State Regents. At 4:30 p. ... Rev. Charles A. Donovan, Chap... Assumption Circle, No. 74, Fall ...ver, Mass., was heard on the topic, ...The Church at Work Through Her ...rganizations."

Banquet at Shrine

The most brilliant social function ... the week was the banquet served ...early 2100 guests at the Shrine au...torium at 6:30 o'clock Wednesday ...ght, Mrs. Marie Klotz presiding as ...stmistress. Music was furnished ... the Unique Orchestra. Speakers ... the post-prandial program includ...: Rt. Rev. Bishop John F. Noll, D. ..., the Rev. Henry J. Coleman, the ...v. Thomas J. Travers, the Rev. John ... Dapp, chaplain Fort Wayne K. of ... and D. of I., recently appointed ...tor St. Joan of Arc church, Koko...o; Mrs. Mary E. Booth, New Haven, ...nn.; Miss Esther Kathleen ...Keeffe, Plymouth; Hon. Charles M. ...ner; Alex A. Kartholl, Grand Knight, Fort Wayne K. C. Council. Glee club selections also contributed to the evening's enjoyment.

Election on Thursday

Election of officers began Thursday morning, the session adjourning at 12:30 and reconvening at 2:00 p. m., when elections were continued. Rev. Edward F. Garesche, S. J., Chaplain of Our Lady of Lourdes circle, No. 316 Milwaukee, Wis., gave an address at 3:00 p. m. on "Catholic Youth Movement."

Musical Revue Presented

For the entertainment of the visitors a Music Box Revue, under the direction of Mrs. Rose Petrilli, was presented on Thursday night at 8:15 o'clock at the Community Center auditorium. Mrs. Petrilli originated the dance steps and musical interpretations which found great favor with the capacity audience. The program opened with greetings by Miss Bernadine Hartman, followed by the opening chorus "Hello Everybody Glad to See You Here," sung by Mrs. Rose Petrilli, Mrs. Marie Stephens Noble, Misses Gertrude Seulzer, Bernadine Hartman, Eloise Derheimer, Bertha Klug, Alma Haffner, Bernadette Haffner, Elva Bennigen, Helen Reitz, Fort Wayne; Miss Helen Louise Sutton, Huntington.

Orchestra—Mrs. Margaret McArdle Schiefer, piano; Misses Helen Noll, Velma Roussey, violinists; Miss Charlotte Lanternier, traps.

Miss Hilda App, soloist, accompanied by Miss Agnes App, favored with two selections, following which a jockey dancing number was given by Sarah Elizabeth Hodgins and Mary Angela Berkey. Mrs. Charles Freistroffer sang with pleasing effect "Trees" (Rachbach) and "Life" (Curran), Mrs. Leah Cohen accompanying. A fancy dance by little Helen Weber was followed by the "Miniature Revue," impersonations as follows:

Chorus, "How do You Do Everybody"—Ensemble.

Indian Maid, solo "By the Waters of Minnetonka," Miss Helen Louise Sutton.

French Girl, solo, "Bon Jour Ma-Belle," Miss Ethel Roussey.

"America," solo, "America First, Last and Always," Miss Gertrude Suelzer.

Alma Gluck, an opera star, vocal solo "Lieti Signor," from the opera of "The Huguenots," Miss Velma Hilker.

Lindy, vocal solo, "He Flew Over," Marie Stephens Noble.

Vocal solo, "Spanish Romance," Mrs. Rose Petrilli.

"I'm Looking Over a Four Leaf Clover," ensemble. Mrs. Margaret McArdle Schiefer accompanist for revue.

Readings, Helen Weber.

Vocal solos, "The Light I Love Best," (Hopkins), "Dawn," (Curran), Miss Frieda Winegart, soloist; Miss Marie Belger, accompanist.

Irish Dance number, Betty Jane Toole.

Dance (Group of Miss Violet Reinwand's pupils), Mrs. Carver Weaver, accompanist.

Chorus, "It's Time to Tell You all Goodbye," ensemble.

Tableau, "America," Miss Gertrude Seulzer, Christopher Columbus, Miss Ruth Kennelly, Queen Isabella, Miss Alice Dooley; Indian maid, Miss Helen Louise Sutton.

"Star Spangled Banner," assembly, Orchestral accompaniment.

Friday's Program.

Friday morning's session opening at 9:00 o'clock included new business, report of standing committee, also reports of committees on laws, resolutions and finance. The Rev. J. J. Sigstein, director, Victory-Noll Training Institute, Victory-Noll, Huntington, gave an address at 11:00 o'clock.

Miss Agnes G. Ragan, Executive Secretary, National Council of Catholic Women, Washington, D. C., spoke at 3:00 p. m. on "The Opportunities and Responsibilities of the Catholic Lay Woman." Installation of officers followed the address.

More than 200 autos headed by a float bearing the local drill team participated in the tour of Fort Wayne at 6:30 o'clock Friday night. Sponsored by the Massachusetts delegation a bridge party for the benefit of a cancer hospital in the east was given at 8:00 o'clock Friday night in the Community Center auditorium.

Convention Closed.

The convention closed Saturday morning, followed at 2:00 p. m. by auto bus trips to Victory-Noll, Huntington; the University of Notre Dame and St. Mary's College, Notre Dame, Ind.

King's Vow to Place Poland Under Care Of Mary Fulfilled

Vilma.—In the presence of President Moscicki, Premier Pilsudski, nearly all the members of the Cabinet, two Cardinals, twenty bishops and several diplomats, including John B. Stetson, Jr., Minister from the United States, the Republic of Poland, at the instance of its premier, recently fulfilled a vow made in 1656 by King John Casimir. The king, in beginning the war to rid Poland of her Swedish invaders, dedicated the country to Our Blessed Lady. To express his gratitude for the victory, he decided to crown the Madonna's picture with the Polish crown.

The second part of the vow was accomplished by crowning the Madonna of Vilma, or "Ostrabrann" which is walled in the gate of the remains of the old fortification. The picture is the work of a Cracow painter in the first half of the seventeenth century, and is unusual in that it has no Infant Jesus.

The coronation was performed by Cardinal Kakowski, Archbishop of Warsaw, in the presence of more than 100,000 pilgrims, among them 1,200 Latvians. Guns boomed and bells rang as he placed the crown, which is an exact copy of the old Polish crown, on the picture. The cost of the gold, gem-studded ornament was said to be about $50,000 and was entirely covered by donations.

Msgr. Jas. E. Walsh Consecrated Near St. Francis' Grave

New York.—Detailed accounts of the consecration of Bishop James E. Walsh, China's first American-born Catholic bishop, on May 22, are beginning to reach the headquarters of the Catholic Foreign Mission Society of America, here.

When the steamer Kinshan left Hong Kong, on the evening of May 21, it was crowded with 559 pilgrims to Sancian Island, the scene of the consecration. The majority of the passengers were Chinese and many young men were among their number. Mass was said on board the Kinshan, the following morning.

Some days before, boats had brought Chinese from the Maryknoll Kong-moon Mission. On the twenty-first, Bishop Fourquet of Canton (French), Bishop Nunes of Macao (Portuguese), Bishop Prat, O. P., of Amoy (Spanish), Bishop Valtorta of Hong Kong (Italian), Bishop-elect Walsh, together with ten priests from Canton, Hong Kong and Macao, all arrived abroad the Portuguese gunboat Patria.

At eight o'clock, the consecration began. There were only small boats in which to land the pilgrims from the Kinshan and matters were further complicated by a heavy downpour, so that many did not arrive until the ceremony was almost over. When the main "church" on Sancian was reached, it proved all too small to contain the spectators and hundreds were obliged to remain outside. The clergy crowded into the loft over-looking the sanctuary, which nearly caved in, as the beams had been eaten by white ants, one of the missioners' pests in South China.

Bishop Fourquet, the consecrating prelate, was assisted by Bishops Nunes and Valtorta. The altar boys were Maryknoll Chinese seminarians from Kongmoon. Father Yim, a Chinese seminary professor from Macao, delivered a stirring sermon. Father Egan, the former Chinese pastor of Sancian Island, was among the honored guests.

There was a great gathering of the nations that day at Sancian, the scene of the death of the Catholic missioner and saint, Francis Xavier. Portuguese Jesuits and secular priests mingled with Paris Foreign missioners, Dominicans form Germany, America and Spain, Italians of the Milan Society and sons of Don Bosco, Irish Jesuits recently arrived in Hong Kong, an American Vincentian, and American Maryknollers. French, Irish and Chinese brothers were on hand. As for the Sisters, there were Chinese, Japanese, Canadian, Italian, French and American representatives. The Chinese were in the majority. Last, but not least, there were the hundreds of Chinese laymen.

After the ceremony, numerous strings of firecrackers were set off and the pilgrims wended their way along a rude path to the little Memorial chapel, where Saint Francis was formerly buried. The relic of the Apostle of the Orient was venerated and Bishop Walsh gave Benediction. On the tombstone erected over the original grave of the Saint in 1639, native converts inscribed this epitaph, which is still legibile: "Here lies a Jesuit Father from the West. He died and went to heaven in the thirty-first year of the reign of Emperor Chia Ching of the Great Ming Dynasty. This stone is erected in his memory by the general body of Chinese Christians."

Tiffin on board the Kinshan followed. Bishop Walsh thanked all those present. He said that, because he had felt so keenly his own unworthiness, he had especially desired to be consecrated at this sacred spot, where he knew Saint Francis Xavier would shower graces upon him. He referred to the death of Bishop Auguste Gauthier, Vicar Apostolic of Pakhoi (Kwangtung Providence), the friend and guide of Maryknoll's pioneer missioners in China. Just before his death Bishop Gauthier had stated that one of his dearest wishes had been to consecrate the first Maryknoll bishop. Bishop Nunes of Macao then spoke in English, French and Portuguese wishing success to the new bishop.

Cologne Catholics Reject "Classical" Latin Pronunciation

Cologne.—The ecclesiastical choral societies of the Cologne archdiocese, at their recent conference in Bonn announced that the 84 deaneries, with their more than 1,000 choral societies had refused to adopt the pronunciation which they have been using.

The occasion for the announcement is that a pre-war decision of the German Society of Philologists has now prevailed and the pupils in the high schools are taught the "classical" pronunciation.

Priests and others who have to do with ecclesiastical song and prayer are much disturbed by the new movement. Some of the younger priests have already adopted the new system, but the greater number, especially the older priests, refuse to accept it. The difficulty will increase when those who have learned the new pronunciation in school will have to pray and sing in the seminary and the church.

The ecclesiastical authorities have not yet declared their official viewpoint. At the Bonn conference it was Professor Molders of the Seminary of Cologne and director of the Cathedral Choral Union, who made the announcement, and his speech may be considered as embodying the opinion of his bishop. The reasons behind the decision were that the old pronunciation has been used for centuries, and the people are accustomed to it, and that since every nation has its own pronunciation of Latin, Germany may also have hers.

The principal points in controversy are the pronunciation of c and t. All contenders admit that the ancient Romans most likely pronounced Cicero as Kikero; Caesar as Kaesar; civis, as kivis, etc., and that in the ninth century a shifting of the consonants took place in the German language which is established in the general pronunciation of Latin today, outside that recently introduced into the high schools.

Sisters Outlive Women in World, Study Discloses

(Written for N.C.W.C. Editorial Sheet)

Results of a study for the longevity of members of the Catholic Sisterhoods in the United States have been made public by the investigator, Constantine Fecher of St. Henry, Ohio, who conducted the inquiry under the direction of the Department of Economics of the Catholic University of America. Mr. Fecher's study considered the lives of 25,000 Sisters during the period from January 1, 1900, to January 1, 1925.

The results of the study are summarized by Mr. Fecher as follows:

(1) The mortality of Sisters is lower than that of the contemporary white females of the population in the United States.

(2) The average length of life of the Sister entering the convent at the age of 20 years during the period 1900-1905 is 0.11 of a year greater than that of a white female of the population of the United States of the same age for the period 1901-1910.

(3) The average length of life of the Sister entering the convent at the age of 22 years during the period 1910-1924 is 1.26 years greater than that of a white female of the population of the United States at the same age for the period 1919-1920.

(4) The average length of life of the Sister entering the convent at the age of 22 years during the period 1920-1924 is 2.53 years greater than that of a white female of the population of the United States of the same age for the period 1919-1920. No expectancy figures for white females are available for the period 1920-1924.

(5) Between 1900 and 1924 there occurred a substantial reduction in the mortality of the Sisters. This resulted in an addition of nearly four years to the life-span of a Sister at the age of 20 years as compared with the addition of 1.38 years to the life-span of a white female at the age of 22 of the United States registration area of 1901 to 1920.

(6) Slightly more than two years of the total increase of four years in the life-expectancy of a Sister at the age of 20 years during the quarter of a century were due to the reduction in the mortality of the life period age 20 to 40 years.

(7) Between the ages of 20 and 40 years of the Sisters for the period 1900 to 1924 mortality has been reduced 40 per cent. This reduced mortality was directly influenced by a reduction of the tuberculosis (all forms) death rate of 48.5 per cent and of the death-rate from all other causes excluding tuberculosis (all forms) of 38.6 per cent.

(8) It was observed that the ratio of the tuberculosis (all forms) death-rate for the life period in the ages 20 to 40 years of the Sisters as compared with the tuberculosis (all forms) death-rate of the contemporary white females of the population Area was 138.9 per cent, while the ratio of all causes of death excluding tuberculosis (all forms) was 44.6 per cent.

Mr. Fecher received a doctorate in philosophy at the Catholic University a few weeks ago. His study, he says, is the beginning of a series of surveys and analyses which may prove of value in the solution of certain problems of hygiene and sanitation in American convents.

19 RECEIVE HABIT AT RECEPTION HELD AT ST. JOSEPH'S CONVENT, TIPTON.

The Right Reverend Bishop Presides When Large Group of Postulants is Given Garb of Sisters of St. Joseph Before Entering Novitiate

Nineteen postulants received the blessed habit of the Sisters of St. Joseph at an impressive ceremony of reception held at the motherhouse of the Sisters of St. Joseph of Tipton, Indiana, on the Feast of the Visitation, July 2, at 8 o'clock. The Right Reverend Bishop presided.

The Right Reverend Bishop was assisted at the ceremony by the Rev. B. B. Beigel, of Elwood, Indiana, Spiritual Director of the Community and the Reverend Simon Yenn, Chaplain at the Convent. Other clergy in the sanctuary were Reverend Joseph Mutch, Chaplain Good Samaritan Hospital, Kokomo; the Rev. Ed. Ley, Wabash; the Rev. John Dapp, Kokomo, and the Rev. Clifford Reed, Delphi.

The Convent chapel was never more beautiful than the morning of the Feast of the Visitation.

Following the Reception services, twenty-two novices pronounced their annual vows and received the Profession Cross from the Right Reverend Bishop. After these preliminary services, High Mass was celebrated, the Reverend Simon Yen, chaplain at the convent, celebrant. In his address to the Novices, the Right Reverend Bishop congratulated them on their happiness in having chosen the religious life and assured them that there was great need of their service in the Church today.

Services were concluded with Benediction of the Blessed Sacrament followed by the "Te Deum."

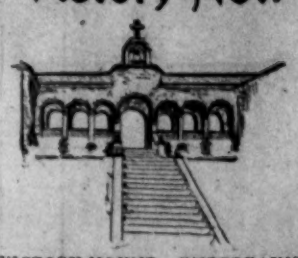
Among relatives and friends from nearby cities and a distance were: Miss Florence Frost, of Memphis, Tenn.; Mrs. Richard Allman, of Berkley, Calif.; Mr. Peter Hauck, of Newport, Kentucky; Mr. Joseph Dalton, Chicago, Ill.; Mr. and Mrs. Frank Dwyer, of Toledo, Ohio; Mrs. Cusick, of Garrett, Indiana.

ACCIDENT VICTIM BURIED.

The funeral services for Clarence Lyttle, seventeen-year-old Ossian youth, who met accidental death by drowning on July 3rd, were held at St. Joseph's church, Bluffton, on the following Wednesday. The Rev. Chas. Girardot, pastor, officiated.

The four last things are not all, but are the most important things, that happen to men as they leave and after they leave this world. They are generally said to be Death, Judgment, Heaven, Hell.

Victory-Noll



VICTORY-MOUNT ENTERTAINS REV. JOHN C. WAKEFER

On Thursday, June 24th, the Missionary Catechists in Las Vegas had the pleasure of welcoming to "Victory-Mount" the Rev. John C. Wakefer of La Porte, Ind.

On his way to California, Father Wakefer stopped off to spend a few days in the missions of the Southwest, not for amusement or to enjoy the scenery, but to investigate the deplorable conditions existing in this neglected region. Convincing as the written page and spoken word may be, it is nevertheless true that until one has actually seen and experienced what he reads and hears, he is incompetent to form a true judgment. Realizing this, Father Wakefer decided to visit the Missionary Catechists and to see for himself the needs of the missions.

Evincing great interest in all their activities, Father Wakefer enthusiastically accepted their invitation to participate during his stay in their missonary work. In describing his visit, the Catechist Directress of the Las Vegas Preparatory Institute wrote:

"On Friday afternoon Father Wakefer accompanied us on our regular Catechetical visit to San Antonio. Our first visit there was to the home of a poor man about eighty years of age suffering with cancer of the face. While it was, of course, impossible for us to give him medical treatment, we covered the affected part with a soft pad and bandage to protect it. Seldom visited by a Priest, he welcomed Father with pathetic eagerness and was immeasurably consoled on receiving his blessing.

"We then made visits to several other homes. Father was greatly touched on seeing the small, ill-ventilated adobe houses and learning of the unspeakable poverty of our people. Their poor and scanty food consists almost entirely of frijoles, tortillas, and a few strings of dried meat, strung up on the wall. They are almost destitute. At best they can secure work for only a few days each month, and earn barely enough to sustain life. Suffering as they do from undernourishment and lack of clothing, it is surprising that they live to so great an age. Father remarked that if his poor in LaPorte could see these people, they would consider themselves rich in comparison. "Even the cattle in the East", he exclaimed, in astonishment, "are housed in more attractive buildings than some of these poor!"

"Our last visit in San Antonio was to the home of an old lady, suffering intensely with asthma, bronchitis and headache. To obtain some relief from her excessive pain, she takes two five-grain aspirin tablets every hour. Father was deeply moved by her pitiful sighs and moans, and her constant supplication that Our Lord will soon call her to her Heavenly home.

"While our work of visiting the sick-poor is often very depressing and sad, it is nevertheless replete with spiritual happiness. They are appreciative of the least thing we do to alleviate their sufferings, and bear their cross with exceptional patience. In them we see our Suffering Saviour. In ministering unto Him in the person of His needy, neglected ones lies happiness unexcelled.

"The children in our Catechism classes greeted Father by singing for him a Spanish hymn to Our Blessed Mother. He was enthused with the language, and soon learned a few of the more common expressions.

"Saturday morning Father accompanied us to Hot Springs. There a most impressive scene was enacted. All the grown people as well as the children knelt down on the ground to beg Father's blessing, and to kiss his hand—the hand of "another Christ".

"Father was deeply impressed with the poverty of our people, and with the imperative need of providing for their physical as well as their spiritual needs.

"So it is with all who are privileged to see for themselves this destitute mission land. To see beneath the surface into the very lives of our "mission" poor is to be moved to compassion. Truly every day I realize more keenly the great need there is not only for Missionary Priests and Catechists to labor aoming these people to save them from spiritual and physical destitution, but for the dissemination of a knowledge of mission conditions among our Catholic people that thus they may come to realize that if these people are to be saved to the Faith it must be through their co-operation and assistance."

Education Rights Crusade Begun by British Catholics

London.—A national campaign has been opened by the Knights of St. Columba to put the Catholics of England and Wales in possession of the full facts concerning the legal disabilities under which they are suffering in regard to education.

By this means the Knights hope to induce the whole Catholic body to take the matter in hand even more seriously than they have already done and refuse to allow the persons responsible any rest until their demands are satisfied.

The principal disability is that Catholics, in common with other denominations, who wish to give definite religious teaching in school hours, have to build their schools, while the public authorities pay for those in which the children are given what is called undenominational instruction.

"I want to sweep the cobwebs off my brain."

"Why don't you use a vacuum cleaner?"—*The Catholic Outlook, Duluth, Minn.*

The Rev. O. Keller Heads St. Bavo's

Successor to the Rev. A. Schockaert of Mishawaka.

Announcement of the appointment of the Rev. Otto Keller, assistant pastor of St. Bavo's, Mishawaka, to succeed the Rev. Achille Schockaert, recent pastor, who leaves for Belgium, July 17th, was made July 9th.

St. Bavo's present paster will sail for Belgium next Sunday, where he expects to make his future home. While the good wishes of the congregation go with him, there is also a feeling of regret among the hundreds of his flock who have come to feel a deep regard for him during the fifteen years he served as pastor.

Under Father Schockaert's administration the parish has grown from 250 to 600 families and progress has been made in all of its endeavors. The parochial school has been enlarged and various important improvements have been completed on all buildings. The church property is now valued at about $200,000 and the debt has been reduced from $53,000 to $20,000.

The retiring pastor came to the United States in 1904, eighteen years after his ordination in Belgium. His first appointment was as pastor of a church in Grafton, Ill., where he served six years, after which he was transferred to Pana, Ill. Two years later he came to Mishawaka. At present Father Schocknert ranks among the ten oldest priests in the Fort Wayne diocese.

Father Keller, following his ordination in June, 1922, came immediately to St. Bavo's as assistant. During his five years' labors in that parish he has become very popular with the congregation and the members are happy to welcome him as their new spiritual head.

Father Keller is a brother to the Rev. John Keller, pastor of St. Joseph's church, Mishawaka. The Rev. Nicholas Keller of Logansport is also a brother.

Veteran Missioner Of Borneo Bewails Mississippi Floods

Bordelonville, La.—Father Besselaar, pastor of the little Catholic church here, is a veteran of the missions of Borneo and the Belgian Congo. But it has remained for America and the Mississippi river to present him with his greatest trial and banish his most cherished dream.

Elsewhere in the Diocese of Alexandria great havoc has been wrought. But in the Bordelonville district it seems the flood reached a special fury. Crops, stock, furniture, all are gone, and seventy per cent of the buildings have been swept away. The little church was inundated to its eaves, as was the parish house. The damage to the mission is about $7,000. There is a crevass ten feet deep in front of the church.

But worst of all is the banishing of Father Besselaar's dream. For years he has been hoping that he might build a little brick Catholic school, with a Sisters' house. He could fill it the first year with 300 children, for all the residents here are Catholics. He had estimated that he could do it for $20,000. Now, as he says sorrowfully, he could not ask the impoverished people of his parish for 20,000 pennies, and he does not expect the dream to be fulfilled in his lifetime. This is his chief sorrow. For the rest, he never mentions the fact that everything he possessed personally was swept away; he is spending all his energies now in planning to recondition the little church.

Work On School In Oakland Begun

Oakland, Calif.—Construction work on the new St. Cyril school to be erected at Sixty-second avenue and Camden street was commenced recently by R. S. McIntyre, contractor. The building will be of concrete and will cost $50,000.

St. Cyril's parish, recently established by Archbishop Hanna, comprises the territory, directly east of Mills College, with St. Bernard's parish its southern boundary.

Following the erection of the school, a church will be built on the parish building site. At present, Mass is being celebrated in a large tent. The Rev. Francis F. McCarthy is pastor of St. Cyril's.

PARIS STREET NAMED IN MARQUETTE'S HONOR

Paris—The name of Father Marquette, the famous French priest-explorer of America, has been given to a street in Paris by decision of the Municipal Council. The thoroughfare is newly opened and is on the site of one of the old walls of Paris.

This action is taken here as a new link of friendship between America and France, and, at the same time, a modern reminder of the invaluable services of Catholic priests in opening up the territory which is now the United States. Thus the labors of Father Marquette, whose prime mission was the conversion of the American Indians, but whose works made of him one of the outstanding explorers of the new land, are projected into the present day to carry on their message of peace and to revive interest in the great service rendered by the Church.—Massiani.

—Acting on the suggestion of the Catholic Truth Society, Local Bodies have passed resolutions expressing the hope that the Eucharistic Congress of 1932 may be held in Ireland.

Christian Cavalier of Congo, Veteran of Many Wars, Dies

Louvain—From the Congo comes news of the death, at the age of 86, of a man whose life reads like a romance. Captain Joubert was his name and many are his titles to fame.

Before he was 33 years old Captain Joubert had distinguished himself in two glorious campaigns—in Italy as a pontifical zouave and in his native France during the Franco-Prussian war. Then Cardinal Lavigerie appeared upon the scene, appealing for men of good will to protect the unfortunate black populations settled along Lake Tanganyika against the raids of the Arab slave-traders. Captain Joubert was among the first to volunteer. It was towards the year 1883.

With a few white heroes like himself, who almost to a man fell upon the field of honor, and with some freed slaves, he undertook to pacify the region, to expell the Arabs from their strongholds, and to secure the safety of the White Fathers, advance guards of civilization in the wilds of the Belgian Congo.

Virtually separated from the civilized world, with hardly any other aid than his faith, his bravery, his fearlessness, he fought the powerful Arab trader Rumaliza, who commanded the whole country up to Zanzibar. Captain Joubert fought Katele, native chief and ally of Rumaliza; fought alone at first, then with the Belgian army officers, Dhanis and Jacques; fought until the traders were swept out of the country and the black chiefs, who sold their own men into slavery, were beaten and compelled to abide by the laws of humanity. Still Joubert did not think that his task was finished. The slave trade was ended; but the blacks whom he had freed, were savages, heathens; they should be civilized, converted to Christianity.

The missionaries were there to do that; but why would he not share in the work? Why would he not assist the evangelizers whose lives he had aided in preserving, whose missions he had saved from destruction? His resolve was soon made. He stayed and founded one village, then others. The blacks whom he had rescued from the dealers in human flesh, the blacks who had served under him, gathered round him and he became their teacher, their doctor, their judge, their father. He loved them as a father loves his own and was loved by them. To mark his attachment to them, he asked for naturalization papers of the Independent Congo State. They were granted him and he is the only white man to whom they were ever granted. Then he married a Congo's chief's daughter who had become a Christian and taken the name of Agnes in baptism. She became the mother of a numerous progeny of children, of whom eight are still alive. The eldest daughter is a religious at Karema, in the English colony of Tanganyika, and one of the sons is a seminarian about to be ordained to the priesthood in Beaudouinville.

The day Captain Joubert's eyes rested for the first time upon his son wearing the clerical garb, those who had been for thirty-five years witnesses of his trials, his disappointments and his successes, of his fights against the elements, against the Arabs against the wild beasts of the jungle, saw the grand old man weep, weep for the first time, weep for joy at the thought of the son that would soon ascend the steps of the altar.

Army Chaplains To Give Recruits Moral Training

Washington.—So high is the Army's regard for the function and service of its chaplains that at some stations commanding officers have directed that recruits be reported at the post chapel every Sunday morning for a period of two months for religious and moral instruction, says a circular letter just issued here by the Chief of Army Chaplains, Col. John T. Axton. The right of the soldier to worship in accordance with his home training and the dictates of his conscience, however, is carefully safeguarded.

After calling attention to this practice, the Chief of Chaplains gives some instructions on the religious and moral training of recruits. Included is the following:

"Protestants, Roman Catholics and Jews should be authorized and encouraged to attend denominational services at or near their posts, and receive credit for the training obtained in this way.

"Recruits should be informed of the location of churches in the vicinity of their post where they will be made welcome. It would be well for chaplains to form church parties occasionally to attend some of the nearby services.

"Soldiers, particularly recruits, should be urged to preserve the closest relationship with their home churches. Wherever possible, letters should be sent to the ministers of those churches with which members of the command are affiliated, in the interest of maintaining this fellowship.

"Special interviews should be arranged individually with all recruits. These occasions will enable chaplains to inquire sympathetically about the home life and to show the necessity for keeping the closest contacts with relatives and friends by regular and frequent correspondence and occasional visits. The names and addresses of the respective pastors of the home churches to which these men belong may be obtained during such interviews and the way paved for personal letters to them."

Bob: "What did the lecturer say when you threw those cabbages at him?"

Dick: "Oh, he said he had hoped the audience would be pleased, but he really hadn't expected they would entirely lose their heads."—*The Catholic Outlook, Duluth, Minn.*

THE CHILDREN'S HOUR



Guideposts to Heaven.

What can I, an older Brother or Sister, do to help lift the burden from my dear Mother's shoulders?

A. You can be patient with the younger children, perform simple tasks for them of your OWN accord, not waiting to be told to do them.

B. You can be a real pal to the younger brother who may, sometimes, seem to "tag" after and worry you; remember your own childhood, how fine it seemed to YOU when an older boy noticed you and treated you as though you were his equal. If you are a Big Sister, you could gather the other little sisters in the neighborhood around you every now and then and organize a "story hour" for them, telling them a story that would do them good and getting them to remember what you had told them the next time, even offering them a simple little home-made "prize" for the one who remembered the most. Doing this would teach you the management of young children, show you the beauties that lie, unguessed-at, within their tender hearts.

C. You could see that the furnace is attended to when you come home from school, hungry for the nice lunch Mother has prepared for you; Big Sister, on the other hand, could appoint herself the genius of the mending basket, always seeing to it that Dad's stockings were neatly mended and paired off, laid away in his drawer and that his shirts all had buttons on them. If Brother and Sister would do these tasks with faithful regularity, Mother and Dad, too, would be very grateful.

D. You could help the little ones, after supper, with their lessons, show them that you take a pride in their success. Then with quiet in the room where the studying was going on, poor Mother could snatch a moment in which to chat with Dad and cheer him up after a trying day's work. Thus, in little, homely, tasks, you could help spare the best friend you will ever have on earth and add years, perhaps, to her life. What better showing, as Catholic Boy and Girl, could you hope to make?

Tender Thoughts for Tender Minds.

"I am the Living Bread Which came down from Heaven; he that eateth of this Bread shall live forever." Jesus means by this, that if we partake freely of the Banquet He has prepared for us, that is the Sacrament of the Altar, our souls shall live with Him in Eternity.

CALENDAR FOR THIS WEEK.

17. St. Alexius.
18. St. Camillus.
19. St. Vincent de Paul.
20. St. Jerome.
21. St. Praxedis.
22. St. Mary Magdalen.
23. St. Appolinaris.

WHEN POLLY STOPPED COUNTING.

A short Story for Juniors by Isabelle E. Keeler.

"Ein, Zwei, Drei" screeched Polly from her perch atop Patrolman Kelley's broad shoulders. Polly had been presented to him by the Captain of a German freighter and that is why Polly counted in that language and usually, asked for choice morsels, too, in the same tongue. She could speak a little English, but, she generally saved her English for swearing at the detectives of the precinct who delighted in teasing her.

Patrolman Kelley, whose first name was Mike, laughed at his pet.

"Sure, an' ye'll have to be learnin' to count higher than three, me beauty when I show ye the foine brood Emily Cat has in the next room."

Emily Cat, always given her full title by the men who adored her, lay in state upon soft blankets in the Lieutenant of Detectives' private office.

Her loud purring sounded like a saw mill in operation. She licked each one of her seven children with her rough, red tongue and blinked her big green eyes contentedly as she finished the job of tidying their many-colored coats of fur. They were a lively bunch and kept their mother busy.

Lieutenant Darrell had not yet seen the kittens. They had made their appearance on a Sunday night, a week ago and, during the eight days that had elasped since their birth, the young Lieutenant had been confined to his bed with a heavy cold. Next to his bride of four months, a pretty, jolly Irish girl with the sunshine of old Ireland imprisoned in her heart, John Darrell loved Emily, his mascot. Patrolman Kelley beamed with delight as he heard the familiar step of his Boss outside in the corridor. How pleased Emily's master would be when shown her wonderful family.

With Polly still sitting on his shoulder, Michael Kelly stepped into the Lieutenant's office.

Before he had time to say more than "Howdy, Boss" things began to happen; the pert little parrot flew from his shoulder and, peeking in at the slumbering Cat family, began her cry of "Ein, Zwei, Drei"; then, seeming to realise that here were more objects than she could possibly count in any language, she flew into a rage bristling her green feathers and making a terrible noise. Emily Cat awoke. So did the seven little Cats.

Emily's eyes flashed fire. So did Polly's. There was a leap, a growl a howl of pain and poor Polly, her tail sadly lacking plumage, escaped to the wide frame of a group picture of the New York Police force, hanging high upon the wall, out of reach of Emily.

When the riot quieted, Patrolman Kelley had some explaining to do. His Boss was displeased at the indignity heaped upon Emily. Apologies were in order, also, commands were issued to keep that "pesky bird" out of his office. That was easier said than done as Polly refused to budge. Her master had to get a long ladder and climb up to her retreat before peace was restored between the men and their pets. Even then, with the crestfallen Polly in his soothing hands, Emily hissed at her enemy as Polly was carried away to safety.

The next morning the whole precinct was mystified over the strange disappearance of the seven young Cats. Detectives and Patrolmen searched in garbage cans, in coal bins up trees and under furniture for Emily's missing children; it looked like a wholesale kidnapping, for not a trace of them was to be found. Mrs. Emily calmly stroked her whiskers with a velvety paw and would give no clue.

Mike Kelley and his Polly were in bad repute; the Boss glowered at them ferociously every time he came into the dingy little room where Polly and her master were companions in misery. Suspicion of foul play rested upon Patrolman Kelley. Everyone believed that he had either done away with the kittens or had allowed Polly to demolish them. Polly had not even the heart to talk but sat on her perch in the big golden cage watching her beloved master with her round, beady eyes.

Polly had always had the run of the place, hopping from one room to the other as her fancy led her. Being early in May, the Detective force had decided to do a bit of housecleaning. There was no fire in the huge furnace down cellar but several of the men made trips down there, putting rubbish in the fire box, intending to set fire to it later on.

Up and down the steps went Polly when her master had gone out on his beat; she was lonesome and the men let her follow them although they were out of sorts with her. When the last armload of trash had been carried down, the men left the furnace door open and came rushing up in a hurry as the noon whistles were blowing and they didn't want to start the fire before lunch. Polly remained behind, unnoticed.

She hopped up and down in front of the furnace, cocking her head first on one side then on the other; strange noises came from the furnace. The noises were like nothing Polly had ever head. She was curious.

Finally, growing brave, she hopped onto the ledge of the furnace door and poked around among the rubbish with her beak. A faint "meow-ow" rewarded her efforts; she pushed aside rags, papers and old shoes, discovering three of Emily's lost children. With excited little grunts, she caught hold of the small bundle of fur which instantly stopped crying. Then she turned around with some difficulty and hopped to the floor with her burden. It took her nearly half an hour to make the journey up the cellar steps but, at last, in triumph, she strutted into the Lieutenant's office, a limp gray kitten in her beak and laid it down before the Boss.

John Darrell could hardly believe his eyes. The anger was all gone from his voice as he stooped down and patted Polly, releasing the kitten at the same time. Just then Mrs. Emily appeared on the scene, back arched and tail double its natural size. She would have jumped on Polly but her master interfered. "If you won't tell us where your children are, here is a young lady who will, Madam," he said severely.

Then shutting Emily Cat in the office, he carried Polly out into the corridor, stroking her feathers and saying, persuasively—

"Nice Polly, show us where the kitties are—go on, that's a good girl."

He put the parrot down and she hopped painfully down the cellar steps, over to the furnace and then up into the fire box.

There, sure enough, buried under trash, which, in another hour, would have been merrily burning, lay the other six babies.

After that Polly and Patrolman Kelley were forgiven and peace was established between Emily and the proud parrot.

But never again could Polly be made to count, in any language.

QUESTION BOX.

From R. W., a little girl of fourteen at school in a (Catholic) Young Ladies' Seminary, comes this question—

Is it disrespectful or irreverent for me to turn my back upon the little shrine to Our Lady which the girls have erected in our Dormitory when I go to sleep? I can't seem to rest comfortably on the right side, in which position I should be facing Our Lady.

ANSWER. Absolutely NO! To even fear such a thing is evidence of a lack of trust in God's sympathy and understanding. He delights in the little acts of humility we perform for Him but never does He ask of us the impossible. There is such a sin as over scrupulousness, you know, dear child, and that is the sin you would commit if you allowed yourself to worry over such a trifle.

From F. D., away out in Kansas, comes this Question—"Has Our Lord's Human Body been taken to Heaven, if not, what became of It?"

ANSWER. If you go to Mass regularly you must have heard of the Feast of The Ascension, surely? This year, the Feast of The Ascension of Our Lord's Risen Body was celebrated on the 26th of May. On that day the Priest read you (if you were at Mass) the story of how Christ's Body AND Soul were taken up to Heaven in a shining cloud while the Faithful watched in awe. Possibly, even if you did attend Mass on this day which is of obligation for every Catholic, you didn't realise what the word "ascension" meant. Christ ascended (went up) to Heaven forty days after Easter, the Feast of His Resurrection from the Tomb.

Editor's Note: Never be afraid to ask me questions, all of you. You see, the identity of each one of you is carefully guarded by the use of initials instead of full names.—S.D.

Dear Juniors Everywhere:

We, all your "Cousins-Junior" and your own Editor, would greatly enjoy hearing about your good times; remember, there is space in the Page being saved just for our personal correspondence.

If you have seen our questions in print and are the live wires I think you are, your answers ought to be pouring in thick and fast pretty soon. You see, "copy" or the material of which a magazine or paper is comprised, has to be in the hands of the printer several days ahead of the date for publication. So, when you don't receive answers to the questions you ask me for a long time, stop and think of all the work it requires to get out an issue of the Page and be patient.

Just because we want the Page to be of real educational value to the boys and girls who read it as well as a guide in their Religious training, I shall, from time to time, give you interesting information like that which you will find at the close of my letter. These facts were taken from The Popular Science Magazine and should be known by every school child, even in the lower grades. My next "questionaire" MAY include one or two questions about these well-known facts; so, watch out, if you want to win that Prize. Goodbye for this time. Always lovingly yours.

—Lillian Dale.

Educational Facts Every School Child Should Know

1. **Where do most of the artichokes come from?**
2. **What state produces the most wheat?**
3. **Where can the northern lights be seen best?**
4. **What are the oldest evidences of man in America?**
5. **Why were the native Americans called "Indians?"**
6. **Where are emeralds found?**

1. Until recent years this curious vegetable was a rarity in America. The fact that it is now so much commoner is due to the development of a great artichoke industry near Half Moon Bay, California. This bay is very foggy, and fog is good for artichokes.

2. Kansas. North Dakota is second.

3. The northern lights frequently are visible as far south as the northern border of the United States. They can be seen best still farther north than this—in Labrador, Alaska, or northern Canada. In Europe and Asia the best positions for seeing the lights are farther north than in North America, probably because the lights tend to center around the Magnetic Pole rather than around the true North Pole.

4. These are believed to be relics found recently in an ancient lava flow near the City of Mexico, consisting of bones, pottery, and other objects. Possibly 8,000 years old, they are certainly much older than the civilization of the Aztecs or Mayas.

5. In making the voyage on which he discovered America, Columbus believed he was sailing to India. Accordingly, when he made his landfall on the Bahama Islands and encountered natives, he believed they were subjects of the Emperor of India. It was many years after this, and Columbus was dead, before men were sure that the islands were really outlyers of a new continent and not a part of the archipelago of Asia.

6. Most of the world's supply of emeralds comes from mines in Colombia, South America. The mines are very ancient, having been worked by the prehistoric inhabitants of the continent.

If I lose my temper
I may not really mind it,
But of this I am sure
Some one else will find it.—A. F. R.

Oversize shower baths sprinkle trees with artificial rain in California; aerial pipes spouting water replace irrigation ditches where high priced crops are grown and land is expensive. According to Prof. H. A. Wadsworth of the University of California, more yield from the orchards justifies the added expense.

The French Academy of Inscriptions and Belles Lettres received an interesting report from Father Poidebard, S. J., about an expedition he made in the service of archaeology. The Jesuit flew in an aeroplane over Mesopotamia.

Prejudice roosts on a perch from which facts are barred.

Schoolboy Screams.—"Joan of Arc was canonized by Bernard Shaw."

"Lipton is the capital of Ceylon."

"Theseus begged Minos to try and kill the labyrinth."

"William III, on his way to Hampton Court, stumbled over a mole and broke his collar-stud—which was fatal to a man of his constituency."

"Sir Walter Scott wrote 'Quentin Durwood,' 'Ivanhot,' and 'Emulsion.'"

"A talisman is a man who calls every week for the furniture money."

"Michael Angelo painted the selling of the cistern chapel."

"A prospectus is a man who finds gold."

"Fallacy is another name for suicide."

"A pollygon is a dead parrot."

"Sodium nitrate is the chief chilly sauce of nitric acid."

"Cornigeri boves.—Corned beef."

"Festina lente.—The festival of Lent."—Exc.

Teacher—Surely you know what the word "mirror" means, Tommy. After you've washed what do you look at to see if your face is clean?

Tommy—The towel, sir!

Woods Full of 'Em.—Charlie—What do you think of Brown?

Joseph—He is one of those people that pat you on the back before your face, and hit you in the eye behind your back.—Answers.

CATHOLIC MAKERS OF AMERICA

(Continued from Page Three)

Henry Stewart Hewit (-1873). Bvt. U. S. V. Brother of Very Rev. Dr. Augustine F. Hewit, C. S. P.

Michael Kelley Hogan (b. Ire.; d. 1894). Bvt. U. S. V.

Charles L. Heizmann (1846-). M. C. Ret. 1908.

Frederick B. Hennessy (1879-). 1918-20. Lt. Col. 1921.

John Patrick Hasson (1878-). Q. M. C., 1919-20. Lt. Col. 1920.

Archibald Waterman Hyde (1786-1847). A. M. University of Vermont, 1808. U. S. Barrack-Master, Burlington, Vt., during War of 1812. Inspector and Deputy Collector of Customs. Became a Catholic in 1835.

Charles Albert, Chevalier de Keratry (b. in France, 1753; d. 1794). Brevet. Wounded at Brandywine and Yorktown. Member Order of the Cincinnati.

William Kelly (1877-). U. S. M. A., 1899.

Charles Keller (1842-1901). Inf., U. S. M. A., 1865. Father-in-law of Colonel John M. Morgan, U. S. A., D. S. M.

(To be continued.)

CHAS. O'CONOR, FIRST CATHOLIC NOMINATED FOR PRESIDENCY.

(Continued from Page Three)

nals for its length and for brilliancy of professional achievement. His success came from dogged, persistent work, joined to great mental ability, the wide extent of which may be judged from the collection of cases and opinions, making more than one hundred volumes, that can be found in the library of the Law Institute of New York.

Charles O'Conor continually refused to accept nominations for public office, though, in 1848, he allowed himself to be named for lieutenant governor, on an unsuccessful ticket, and during President Pierce's administration served for a short time as United States District Attorney. He was a strong States Rights Democrat and during the Civil War was reputed to be a Southern sympathizer.

Defended Jefferson Davis

At the close of the war, when, after his imprisonment, Jefferson Davis, the president of the Confederacy, was accused of treason, in 1867 Charles O'Conor, with Richard H. Clarke, another eminent Catholic lawyer, and George Shea, later Chief Judge of the old Marine Court (who in spite of his good Catholic ancestry, was only an "ought-to-be"), joined with the local counsel at Richmond to defend Mr. Davis. Shea's father, John Augustus Shea, was one of the New York Catholic literary group of the 'thirties. He was the intimate associte and friend of Edgar Allan Poe. It was to Shea that Poe sent the finished copy of "The Raven," after they had debated over its construction, and Shea then secured the publication of the poem in Colton's American Review, for February, 1845.

In addition to acting as counsel for Mr. Davis, Charles O'Conor volunteered with Horace Greeley to sign his bail bond. This so startling act on Greeley's part excited the most rabid attacks on him by his former Republican and Abolitionist political associates. A number of members of the New York Union League wrote him a violent letter of condemnation and cited him to appear at a special meeting they had called to consider his action. Greeley treated the citation with contempt, and, in his answer to the letter, said:

Greeley's Tart Answer

"I tell you here, that out of a life earnestly devoted to the good of human kind, your children will select my going to Richmond and signing that bail bond as the wisest act, and will feel that it did more for freedom and humanity than all of you were competent to do, though you had lived to the age of Methuselah."

Impartial history, no doubt, will include in this verdict Greeley's Catholic associate on the bail bond. Jefferson Davis himself, as Father O'Daniel, O. P., has detailed in a very interesting chapter of his life of Bishop Niles, spent two years (1816-1818), of his boyhood at the College of St. Thomas which the Dominican Fathers conducted at Springfield, Ky. He ever after entertained the most affectionate remembrance of his early preceptors and some of the predominant traits of his character were moulded by the training of those receptive days. When the fortunes of the Confederacy were waning, in the course of a bitter editorial criticism of his administration the Richmond Examiner said: "We find the President standing in a corner telling his beads and relying on a miracle to save the country."

In 1871 Charles O'Conor joined with enthusiasm William M. Evarts, Wheeler H. Peckham and Samuel J. Tilden as counsel for the State of New York against the members of the Tweed Ring who had been looting the city treasury. He was the author of several legislature measures necessary to bring these criminals to justice and refused to accept any compensation for these professional services. During the course of the long protracted trials he became seriously ill and received the last rites at the hands of his old friend Cardinal McCloskey. He rallied, however, and insisted on reappearing in court to speed the actions for the State to their successful conclusion.

Represented Samuel J. Tilden

In 1877 he went to Washington and appeared as one of the counsel for the Democratic Party's candidates before the Electoral Commission in the Tilden and Hayes contest for the decision of the presidential election of 1876. It was practically his last great public effort as he then took up his abode at his country estate on the island of Nantucket, Mass., where, on May 12, 1884, as Frederik R. Coudert says in his memoir: "With the old Faith of his fathers strong in his heart, with an unstained record, and a certain hope of glorious life beyond the grave, he fell quietly asleep."

Catholics, therefore, have no reason to be ashamed of the first citizen of their Faith to be voted for as a candidate for President of the United States.—By Thomas F. Meehan, in the Daily American Tribune, June 4, 1927.

THE MEXICAN CRISIS, ITS CAUSES AND CONSEQUENCES.

(Continued from Page Three)

or more than half Indian blood, are classed as Indians and usually share their habits and characteristics. Hence Mexico is predominantly Indian in numbers and traditions; has in fact four times more Indians than Cortes found there, and relatively about as much Indian blood as obtained at his departure. (cf. Encyle., Cath., Intern., Britannica: Mexico.)

Spanish civilization, in preserving the Indian, did not make him white or European; but it did make him Christian. It did not nor could it mould him to the ways and precepts of the Roman civil code, but it did remould him in the faith and code of Catholic Rome; and it preserved him in that mould. It kept the Indian in Mexico with his radical Indian traits and un-European outlook; and it made him and kept him a good Indian. On the principle actuating State as well as Church, that the Indian's soul was good and the living Indian capable of good, it kept him living and it made him good.

Across the northern border of 1,833 miles flourishes a great nation of a radically different civilization. The present United States territory is six times the area of Mexico, and its Indian aborigines were proportionately numerous when Puritanism first pilgrimaged to Plymouth Rock. Our population has grown to 115,000,000 while the Indian has dwindled to 342,406, less than half of one per cent. As in Mexico, the Catholic missionaries toiled, taught, suffered and died through all this land from sea to sea, to keep the Indian in Christian life; but their work was thwarted, undermined and nullified by a driving principle of the prevalent civilization, the antithesis of that in Mexico. This compelling, if unconscious principle or rule of action, that races which obstruct or will not fit into Anglo-Saxon progress are unfit to live and survival is to the fittest therefor, has been crystallized in the phrase, "a good Indian is a dead Indian." So, by chicane and force and alcohol and disease and economic pressure the Indian was made good in that sense. Hence we have no Indian problem, having killed it off; and, thereby our people as a whole are temperamentally incompetent to value a civilization that preserved the Indian or to appraise understandingly the problems incident thereto. Mexico, however, has other things of enthralling interest to our promoters of material progress. It is rich in gold and silver and copper and other minerals and in limitless petroleum, with their kindred sources of aggrandizement; and these attract American and other exploiters to Mexico, involving them, and their governments along with them, in problems which they are traditionally unfitted to appreciate or solve. These neighboring conditions have had weighty, perhaps dominant, influence in evolving the present crisis; but its roots go further back.

How the Indian Was Saved and Civilized.

When the Spaniards entered Mexico the sacrifices of human being on its altars with cannibal accompaniments was said to average some 20,000 yearly; and at the inauguration of an Aztec King from 20,000 to 50,000 victims were slaughtered in one holocaust. The Aztecs and Mayas of the ruling class retained slight vestiges of remarkable earlier civilization; but though some notions of the true God were transmitted, with traditions that a white man from the East had set up His Cross and preached His doctrine and promised that other white visitors would renew it, a degrading polytheism of human sacrifice was the universal practice, and the tribes generally, three-fourth of whom the Aztec conquests had not reached, lived in a state of warring nomadic savagery.

That the dominant motive of the conquerors was, as they declared, the spread of Christ's Gospel, is confirmed by the fact that such a people were under Spanish hands and rule, transformed into devoted Christians and multiplied in the process. Not a few of the conquerors and their successors were also dominated by motives of aggrandizement and, like the North American colonists, regarded the Indian as an inferior species devoid of Christian rights; but with this radical difference, that in Mexico such views were anathematized by Church and State, and the natural rights and essential equality of the natives proclaimed and enforced. The Will of Isabella, confirmed by Papal decrees that the Indian be treated as a freeman and spiritual equal, continued to dominate the civil policy of Spain, however imperfectly some administrators executed it; and nowhere as consistently as in Mexico.

Most minute and definite directions to governors and administrators were enjoined and peremptorily reiterated by the crown to protect and, in cooperation with the Church and its missionaries, to Christianize and civilize the natives; and the royal ear was ever open to the indignant protests of Las Casas and a long line of others just as vehement against abuse. It is from the records of such protests that defamers of the Mexican Church frame their accusations, somewhat like those critics of Aquinas who take the objections he appends to his propositions as expression of his views; whereas the dual records, of rule and remedy as well as exception and protest, bear historic witness that lofty motives and benevolent practices in treatment of the Indians by Church and State were the prevalent rule and abuse was the exception.

Even among the Conquistadores this rule prevailed. Nunez de Guzman was cruel and avaricious and was punished for it; but Cortes, who would have perilled the success of his enterprize to stop human sacrifices but for Fr. Olmedo's prudent dissuasion, set a precedent in his initial settlement for kindly justice with Christian enlightenment to the Indian; and many of his fierce warriors exchanged their armor for Cord and cassock to become equally valiant soldiers of Christ in evangelizing the subjects of their conquest. It is doubtful if the history of Christendom presents such another heroic line as the Missionaries of Mexico. They brought the indomitable valor and endurance of the Conquistadores to this more glorious and enduring conquest.

(To be Continued.)

EXPANSION OF CHRISTIANITY AGAINST TREMENDOUS ODDS

(Continued from Page Three)

From Antioch, Edessa, and Armenia it passed into Mesopotamia and Persia, whence at a later date it went on to the far East.

If we consider the city of Rome, we find that the Christian population about the year 300 numbered according to Harnack, somewhere between 60,000 and 130,000, and according to Allard, between 100,000 and 200,000. Evidently there came a time when persecuting was no longer possible. It is no wonder then that Harnack has spoken of the expansion of Christianity in the first three centuries as something astonishing or that Christian writers from the beginning have always seen in it something miraculous. Seventy years after the foundation of the very first gentile Christian church in Syrian Antioch, Pliny wrote in the strongest terms about the spread of Christianity throughout remote Bithynia. In his view it already threatened the stability of the other cults throughout the provinces. Seventy years later still, the Paschal controversy reveals the existence of a Christian federation of churches stretching from Lyons to Edessa, with its headquarters at Rome. In another seventy years the Emperor Decius declared he would sooner have a rival emperor in Rome than a Christian bishop, and before another seventy years had passed, the cross was attached to the Roman colors.

The Mass Is the Most Sublime Ceremony in the World.

(Continued from Page Three)

You were privileged to kneel in the adorable presence of your Saviour. You saw Him lifted up for your comfort and healing by the hands of the priest. The same graces and spiritual favors still reward the devout assistance at the hallowed sacrifice.

The Mass is a reparation for sin, for individual sin. It may be offered as a petition for grace. You may also use it as an occasion to thank your God for favors received. You may be present at it to fulfill the duty imposed upon all of us of praising God. It may be offered for the living and for the dead. May not these simple thoughts help you to a new resolve of attending more frequently on weekdays at this holy sacrifice which was foreshadowed far back in the morning of time by the sacrifice of Melchisedech, and is now daily renewed for the hope and uplift of the children of the Church militant?

The Grandeur of Catholic Faith Is Beyond Description.

(Continued from Page Three)

millions of Catholics there are scores of men who are not only highly educated, but extremely learned men. To suggest that no educated man can believe what they believe is to reveal a thoughtless mind full of foolish conceit.

There are thousands of educated men, of course, as well as uneducated men, who ridicule Catholic beliefs. That is because they know so little about Catholic thought and teaching. The Catholic faith is grand beyond description to the learned men who really know it and to the masses who live it. It transcends everything in life. "This is the victory which overcometh the world: our faith."

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